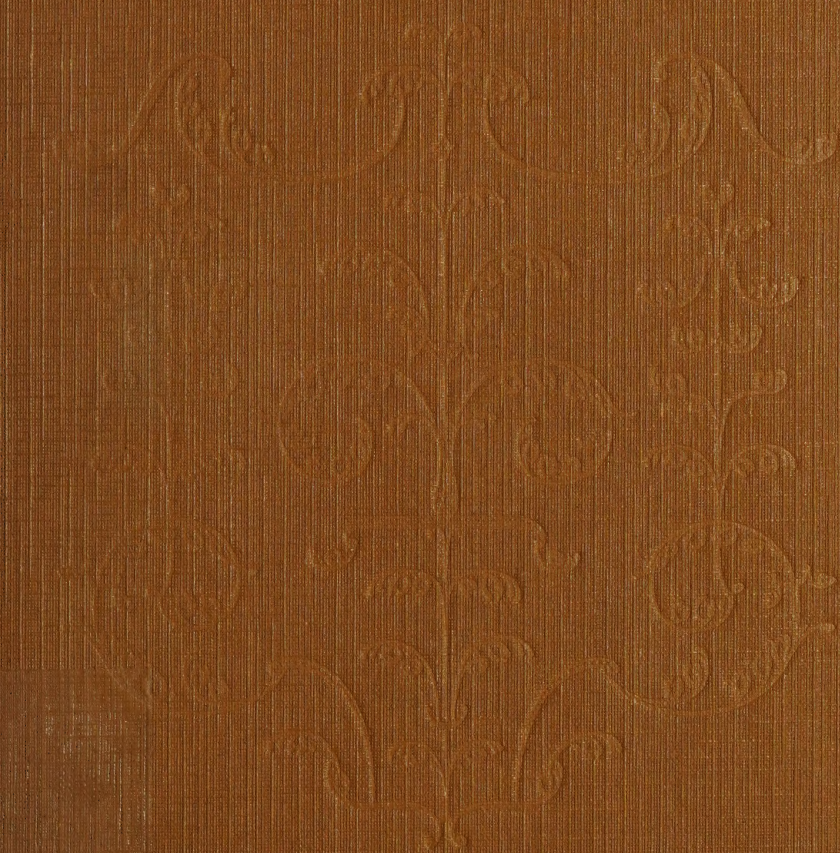
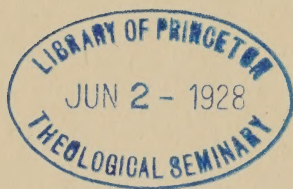


# Christ and the Country People

McLAUGHLIN





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Christ and the country  
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CHRIST AND THE COUNTRY PEOPLE



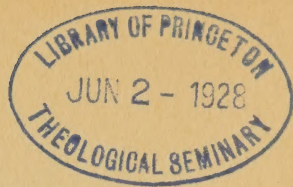


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*Though It May Have Its Hardships and Deprivations, Life Among the  
Country People, Lived for Others, Is Satisfying*





# Christ *and the* Country People

by

HENRY W. McLAUGHLIN, D.D.

*Country Church Director, Presbyterian Church, U. S.,  
and Author of "The New Call"*

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THIS BOOK IS DEDICATED TO  
MY STUDENTS  
WHO HAVE HELPED IN THE ADVENTURE







## INTRODUCTION



**T**HIS book has been chosen as the Home Mission study book for the Southern Presbyterian Church during the year Nineteen Hundred and Twenty-eight.

A study of religious conditions as related to rural life is peculiarly appropriate at the present time, when the attention of the nation is turning to a reconsideration of the social and economic conditions which affect farm life. So fundamental is our country life that we have taken it for granted like the air we breathe. Only recently have we begun to awaken to the fact that these rural foundations of our national life are being threatened because of neglect.

The author is certainly one of the men in our Church best qualified to deal with this subject. Born and reared in the country, with many years of pastoral experience in the country churches of Virginia, he was called to become Country Church Director in our Assembly in 1925, and since that time he has been studying rural religious conditions with the students in our four theological seminaries and the Assembly's Training School. In this way he has had an unusual opportunity to know rural conditions in every section of the South.

The book is an able presentation of the religious needs of the rural populations in the South, and an exposition of how these needs can be met by the Church. It shows that the great need in the country is for a native Christian leadership. But if this native leadership is to be produced and held for the country, it will be done only as Christian men and women dedicate their lives in Home Mission service. And only as the Church through its Home Mission administration supports these workers in their fields.

"Christ and the Country People" has in it economic facts with spiritual significance that will appeal to every thoughtful

layman in the Church. It deals with problems of Home Mission administration that should attract every member of our Church courts. It presents the needs of the neglected multitudes in terms that will catch the heartstrings of all consecrated women. And it throws out a challenge to sacrificial service that will stir to action Christian youth.

E. B. PAISLEY,  
*Educational Secretary.*

## AUTHOR'S FOREWORD



IN these days of making many books there should be cogent reasons for the production of a new one. For three winters, with the Theological and Training School students of the Southern Presbyterian Church, I have studied conditions among the country people of the South. Also, for two summers, studies have been made with intelligent groups in "The Conferences." In addition many books and records on the subject have been read. The author has felt that he would be recreant to a trust if he should fail to give to the public at least a digest of the facts thus secured. Consequently this book is not a mechanism, but an organism.

The author is gratified to have it accepted as the Home Mission study book for 1928, for the Presbyterian Church, U. S. It does not attempt to set forth a detailed study of the work of Assembly's Home Missions. It presents a task which is essentially *the Home Mission* enterprise of the entire Southern Presbyterian Church. Therefore, it makes an appeal for the support of the work of each of the Executive Committees.

Eighty-five per cent of all the people in mission lands are engaged in agriculture. The future task in these countries is to develop a self-sustaining, self-propagating church among the rural multitudes. This study should, at least, point the way for an investigation of conditions among country people in mission lands. For the perpetuation of Foreign Missions it is necessary for the country people of America to be brought to Christ and trained in His service. If we are to judge the future by the past the majority of the missionaries, and the givers to their support, will come from the country churches.

The country people need wise and trustworthy leaders, not imposed, but developed among themselves; who, for the sake of service, are willing to remain among their own people.

For the provision of this leadership we must look to the work carried on under the direction of the Committee of Christian Education and Ministerial Relief.

For the achievement of the task in the field explored there is need for co-operation to the fullest extent from the Executive Committee of Religious Education.

The task is of such magnitude that all the Home Mission agencies have a right to expect the loyal and liberal support of the whole Church. The Home Mission task is one. The Church should know about the rural multitudes, acquaint itself with the need and opportunities for religious work among them, and have an intelligent conception of a program of procedure. Conditions are changing so rapidly in the rural areas of the South that the Church needs to set a new appraisalment on the challenge that comes from its country multitudes.

Millions have been spent for the sanitary, social, economic, and educational welfare of the country people in the South. Great improvement has been wrought, and yet the results have not been satisfactory. Crime has not decreased, divorces have not diminished, nor has country life become more satisfying to the farmers. Something has been lacking. No program of life is satisfactory that fails to produce the true philosophy of living.

The supreme need of the country people is found in the first word of the title of this book. If the Church does not share Christ with the Country people it has left them poor, indeed. The country people themselves should learn to evaluate the importance and dignity of their own religious work. America has no finer constituency than its rural folk. The country church has contributed the bulk of the nation's leadership in the past. It is capable of working out its own problems now. But the needs and opportunities among the rural multitudes, who are outside the Church, are of such magnitude as to constitute a challenge to every loyal Southern Presbyterian to participate in this thrilling adventure.

March 31, 1928.



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*Chapter I*  
THE TASK  
Ω

## Bible Reading



35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

—MATT. 9:35-38.

And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

—MATT. 10:1, 5-8.



## *Chapter I*

# THE TASK



Mary, the mother of Jesus, was a country girl. She came of a race of tillers of the soil, vineyard-keepers, and livestock breeders. Twenty chances to one her father was a farmer, as ninety-five per cent of the inhabitants of Nazareth were engaged in agricultural pursuits. Any one who has observed farm life conditions on the continent of Europe will remember that the country people do not live in isolated homes as in America, but in villages.<sup>1</sup> What is true in Europe we find in Palestine today.

One afternoon at sunset I climbed the hill overlooking Nazareth. I met the shepherds coming home, carrying in their arms the new-born lambs of the day, with the flocks following hard behind. I saw the vine-dressers coming in from the hills, and the farmers were streaming home after their day of toil in the fertile fields of Esdraelon. Some of them had gone out in the morning a distance of four or five miles. Nazareth today, as it has always been, is an agricultural village.

Jesus, as a boy, evidently spent much time in the country with his grandfather on the farm, in the vineyard, or on the hills with the shepherds and their flocks. Not a parable of Jesus is taken from the carpenter's shop, and only four have an urban setting. More than thirty of His parables are couched in distinctly rural imagery.

Jesus hallowed the life of every industrial worker since His hands grew calloused as He wrought at the carpenter's bench. He identified His life with the masses of men when He spoke the language of the field. A larger per cent of the population of the world is urban today than ever before, but the masses still live in the country and not in the cities. Over

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<sup>1</sup>"Farm Life Abroad," by Dr. E. C. Branson.

two-thirds of the population of the world is engaged in agriculture. Jesus spoke the language of the multitudes of every age. It is marvelous how God has accommodated His message to the understanding of the peoples of the world. The land in which the Book was given is cosmopolitan. I have stood at Jericho, in torrid heat, and looked upon Mount Hermon, snow-capped in arctic cold, rising ten thousand feet above the level of the sea. In the little land of Palestine we find the plant life and the animal life of the world. The Bible, expressed in the imagery of all the zones, is a cosmopolitan book.

### JESUS ON A COUNTRYSIDE TOUR

Jesus made a visitation of the country villages and towns of Galilee. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people."<sup>2</sup> The word translated *city* means *a walled town*. Many farmers' villages were fortified. On this tour Jesus did four things: He preached; He taught; He healed; and there is revealed to us the fourth thing which He did, as follows, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."<sup>3</sup> He investigated. The verse tells us what He found: (1) the multitudes of people ("when He saw the multitudes"); (2) that there was a lack of adequate spiritual leadership among these country people. What can present a more pathetic picture than the scattered flocks—having no shepherd, scattered abroad, the prey of wild beasts and robbers! That was the condition of the country folk in Jesus' day. The sight moved Him to compassion.

### WITH JESUS IN THE SOUTH

With the students of the four theological seminaries and the Assembly's Training School, and the groups which have

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<sup>2</sup>Matt. 9:35.

<sup>3</sup>Matt. 9:36.

gathered at the summer conferences, we have tried, reverently, to follow the example of Jesus in studying the conditions which exist among the rural populations of the sixteen states in which the Southern Presbyterian Church is doing work. A great number of communities and states have been studied. Competent men and women have written of the social, economic, educational, and religious conditions with which they have been familiar by long residence and intelligent observation.

### MULTITUDES IN THE COUNTRY

In the South the multitudes are in the country and villages of less than 2,500 population. According to the 1920 census, twelve of the sixteen states in the territory of the Southern Presbyterian Church have a farm population of more than a million each. Ohio is the only one of the remaining thirty-two states which has a farm population of over a million.

Georgia has as many people on its farms as the six New England states, New Jersey, and Delaware, and 467,000 to spare.

We are accustomed to think of California as a great agricultural state. Co-operative marketing has been more successful there than anywhere else in America. When we sit down to our tables it is not often that we do not have something before us gathered from California farms. But Texas has a farm population equal to the combined farm people of California, New Mexico, Arizona, Nevada, Utah, Idaho, Montana, Wyoming, Colorado, Oregon, and the great wheat-growing state of Washington, and 72,763 to spare. This is in accordance with a government report of 1925.

*Fifty-six per cent* of all the farm population of the United States lives in the territory for which the Southern Presbyterian Church is responsible.

*Seventy-two per cent* of the population of the South dwells in the open country and in villages of less than 2,500 population.



*Fifty-six per cent of the Farm Population is in the Sixteen States, shown above in White.  
Seventy-two per cent of the Population in the South is Rural.*

## RELIGIOUS CONDITIONS

The religious conditions among the rural multitudes of the South are very much the same as those among the country folk—in Galilee in the days of the Master in His flesh—fainting, and scattered abroad as sheep having no shepherd. This statement will probably be challenged, because there are many rural communities in the South that have adequate religious privileges. These are the communities from which have come our ministers, elders, deacons, religious leaders, and Presbyterian church membership. If the reader was reared in a community where the church was functioning, he cannot judge the whole South by conditions in that section.

In the United States sixty-five per cent of the people of the cities are members of some church. Of course we know that there are fifteen million Catholics, five-sixths of whom live in cities; and practically all the Jews are residents of the urban centers. Only twenty per cent, and some authorities give even less than this, are members of the church in the rural areas. It has been discovered that the younger generation of country people, getting an education, are breaking away from traditions and are not joining the church as they did in the good old days, when the comparatively ignorant, emotional preacher was considered an adequate religious leader. If the farm population alone were considered, the church membership would be even less than twenty per cent. "The opinion that villager and countryman are reached about equally well by the Church may seem logical when it is remembered that approximately a third of the village church members live outside the incorporated limits of the village; but this conclusion is erroneous. The proportion of country people who are enrolled in church is only about half that of the villagers. The village church could not exist without its country membership; but its service to the country is partial and haphazard. Lest it seem to compete with the struggling country church of its own communion on the outskirts of its



community, it confines its service to the village; but it receives those who come to it from the country, usually the more prosperous families, thereby condemning the country church to an even more hopeless struggle for survival."<sup>4</sup>

Dr. Edmund deS. Brunner, giving the results of a survey of a typical community in the New South, has the following to say: "Only three of the seventeen country churches have resident ministers; and none of the three gives full time to one church. Ten of the country churches have pastors who serve four or more points each; and the distance traveled by these circuit pastors ranges from two to sixty miles."<sup>5</sup>

The Methodist and Baptist churches are worthy of much praise for their missionary zeal and unselfish devotion to the cause of religion among the rural peoples. They are today reaping their reward in the remarkable growth of the churches of their denominations in the urban centers. Their problem today is to provide for the rural people an adequate, qualified ministry. Their young ministers who are securing an education are being required to meet the urgent demands of the growing city parishes.

The changed conditions and the demands of the new age in which we are living make it imperative that the rural people have a qualified, certified, resident ministry. It is for such a ministry that the Presbyterian Church has always stood. To this church has come the challenge to provide and support such a ministry among the rural multitudes of the South. A challenge so great has never come to any other denomination in the history of the world.

### THE PROGRAM OF JESUS

There is no adequate solution for the problems which exist among the rural multitudes of the South other than that which Jesus had for the multitudes of Galilee. He called His disciples about Him; and changing the agricultural imagery from that of the sheep and the shepherd to that of the har-

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<sup>4</sup>Brunner, "Village Communities," pp. 70, 71.

<sup>5</sup>"Village Communities," p. 135.



vest and the laborers, He presented them the picture of the golden grain waving in the sunshine in the fertile fields of the promised land, about to go down in the face of the storm because there were no laborers to cast in the sickle and to gather into barns. "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few."<sup>6</sup> He then called the infant Church to its knees, just as He did after His resurrection, when He said, "Tarry ye in the city of Jerusalem until ye be endued with power from on high . . . and (then) ye shall be witnessess unto me."<sup>7</sup>

The only church that has power to cope with the situation is (1) a praying church, (2) a Spirit-filled church, (3) a witnessing church. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."<sup>8</sup> Jesus gathered His disciples about Him, called the roll, and sent them forth on the commission. This was His solution of the problem. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."<sup>9</sup>

The solution which Jesus offered for the problems of the spiritually destitute multitudes of Galilee was a ministry, who were called in answer to the prayer of the Church, their lives Spirit-filled and definitely dedicated to the task, a ministry preaching the gospel of the throne and of the altar. To secure this type of ministry there must be a Church on its knees, a Church with power because it is Spirit-filled, a Church with a vision of the need and a will for the task, a witnessing Church. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."<sup>10</sup>

<sup>6</sup>Matt. 9:37.

<sup>7</sup>Luke 24:49 and Acts 1:8.

<sup>8</sup>Matt. 9:38.

<sup>9</sup>Matt. 10:5-7.

<sup>10</sup>Acts 1:8.

## THE ESSENTIAL THING

The fact that the social, economic, educational, and political institutions are making valuable contributions toward the betterment of the country multitudes is a challenge to the Church to project and execute a program to provide for them adequate religious privileges. These other agencies are spending millions of dollars; and all that they are doing constitutes auxiliaries of great value to the Church. However, the one thing needful is not provided—"man cannot live by bread alone." Both history and human experience prove that religion is essential.

"You have feasted our bodies with good things, you have stirred our minds with your speeches, you have delighted our hearts with story and song, you have thrilled us, and we thank you, but you have done nothing for our souls." These words were spoken by a Scotch general. London had done her best to honor a Scotch regiment, but had neglected the one thing needful for men who were going out on a perilous adventure. One of the singers stepped to the platform and said, "I beg your pardon," and proceeded to sing the Twenty-seventh Psalm as follows:

"The Lord Almighty is my light,  
He is my Saviour ever near,  
And, since my strength is in His might,  
Who can distress me or affright?  
What evil shall I fear?

And through to the last verse.

"Though earthly friends no pity take,  
Yet Thy compassion knows no end;  
E'en though my father shall forsake,  
E'en though my mother's love shall break,  
The Lord will be my friend."

There was mist in the eyes of these Scotch lads as there came back to them memories and visions of the Scotch kirks and family altars. They went out to France, many of them

never to return, but they went soothed, sustained, and strengthened by what the religion of Christ had to offer.

To give Christ to the rural multitudes is the business of the Church. It matters not what else may be done for the country people, these other things, fine as they are, cannot save the individual, nor society.

It is the object of the following chapters to present the needs and opportunities for religious leadership among the rural peoples of the South so that the members of the Southern Presbyterian Church will catch a new vision and be led to prayer to the end that they may be filled with the Spirit, that they may witness for Christ with renewed zeal in rural places, and that many young men and women may answer the call with the dedication of themselves to the task of extending the sway of the Christ throughout our Southern country, and the whole world.

### QUESTIONS

1. What is the explanation of the fact that Jesus couched His message in rural imagery?
2. What four things did Jesus do in His countryside tour through Galilee?
3. What did His investigations reveal?
4. How did conditions among the country people of Galilee compare with those among our rural multitudes in the South today?
5. What twelve states in the South had more than 1,000,000 farm population each in 1920?
6. Compare the farm populations of Georgia and Texas with those of other sections.
7. What is the percentage of church membership in the cities as compared with the country districts in America?
8. Are country young people who are getting an education joining the Church as did those of a former generation?
9. What are some of the special reasons for a resident, qualified ministry for the country today?
10. What was the plan of Jesus for meeting the spiritual needs of the country people of His day?
11. What is the chief business of the Church?



*Chapter II*

SOUTHERN POPULATIONS



## Bible Reading



17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

25 And they returned from searching of the land after forty days.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, and very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

—NUMBERS 13:17-20, 25, 27-30.



## Chapter II

# SOUTHERN POPULATIONS



God has done so much for the country people of the Southern states. I quite agree with the prophetic words of Henry Grady, who, speaking of the South to a Boston audience, said:

"It is the home of a brave and hospitable people. There, is centered all that can please or prosper humankind. A perfect climate, above a fertile soil, yields to the husbandman every product of the temperate zone. There, by night the cotton whitens beneath the stars, and by day the wheat locks the sunshine in its bearded sheaf. In the same field the clover steals the fragrance of the wind, and the tobacco catches the quick aroma of the rains. There, are mountains stored with exhaustless treasures; forests, vast and primeval, and rivers that, tumbling or loitering, run wanton to the sea. Of the three essential items of all industries—cotton, iron and wood—that region has easy control. In cotton, a fixed monopoly; in iron, proven supremacy; in timber, the reserve supply of the Republic. From this assured and permanent advantage, against which artificial conditions cannot much longer prevail, has grown an amazing system of industries . . . amid cheap and sunny lands, rich with agriculture, to which neither season nor soil has set a limit—this system of industries is mounting to a splendor that shall dazzle and illumine the world."<sup>1</sup>

And yet there remains much for Southern people to do for themselves before this favored land attains to its promised glory. The most important contribution must be made by the Church. The rural South, with its teeming multitudes, is a great challenge. It is a sort of promised land to be taken for Christ and His Kingdom.

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<sup>1</sup>Harris, "Life of Henry W. Grady," p. 182.

## THE LAND OF PROMISE

Israel had reached Kadesh-Barnea. The nation was in sight of the land "flowing with milk and honey." A committee of twelve was sent to make a tour of investigation. This is the first rural economic and sociological survey on record! The committee was to find out about the land and its inhabitants, and upon the basis of their report the nation was to reach its conclusion. There was a division among the investigators. They gave a majority and a minority report. The majority reported that it was a goodly land, but that the difficulties in the way were too great; their tribe is not all dead yet! Some people seem to see only the difficulties in the way, others see only the task and the promises of God. These, with unfaltering faith, go forth to do the impossible. To this class belonged Joshua and Caleb. "And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, 'The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not ye against the Lord! . . . And Caleb stilled the people before Moses, and said, 'Let us go up at once, and possess it; for we are well able to overcome it.' " In the spirit of these two heroic men let us study the rural peoples of the South, see the multitudes and observe the difficulties which lie in the way of bringing to them adequate religious privileges.

## TENANTRY

In the South tenancy is more prevalent than anywhere else in the United States. "There are twenty-two counties in Mississippi in which seventy-five per cent of all the farms are tenant-farmed and nine counties in that state with over ninety per cent of all farmers who are tenants. Georgia has forty-seven counties with over seventy-five per cent of all farms

operated by tenants. Practically all other cotton states have counties with similar tenant percentages."<sup>3</sup>

More than two-thirds of all the farm tenants in the United States are in the South, there being a white tenant population of 4,768,862 and a negro tenant population of 3,061,802, making a total of nearly eight million tenant people on southern farms. Of these 1,499,665 are white children and 908,751 are negro children, all under ten years of age; making more than two millions of little children living in tenant homes.<sup>4</sup>

We find this vast multitude spiritually neglected. If church membership among these eight million tenants was in the same proportion as that of the landowners in the South, hundreds of thousands would be added.

In speaking of the tenant farm problem, Dr. Edmund deS. Brunner says, "It has been found that in seventy counties white tenant farmers comprise 38.5 per cent of the total farm-operating group, and only 26.5 per cent of the total number of farmers belong to churches. If the churches were to reach the tenant farmer as they now reach the farm owner, 4,000 families, or more than 10,000 new members, would be enrolled in these counties. . . . A rather extensive study of this subject has been made by Professor L. G. Wilson of the University of North Carolina, and published in his 'The Church and the Landless Man.' Professor Wilson shows a marked decline in the church wherever there is excessive white farm tenancy. Tenancy and white illiteracy with their very low ratios of church membership go hand in hand in the twenty-one tobacco and cotton counties of North Carolina."<sup>5</sup>

To give to this vast multitude of unprivileged people a qualified ministry and well-equipped churches, with an intelligent resident leadership, is a task staggering in its proportions.

<sup>3</sup>Taylor, "Rural Sociology," p. 163.

<sup>4</sup>"United States Census of Agriculture," p. 53.

<sup>5</sup>Brunner, "Church Life in the Rural South," p. 48.

These people are at our door. They are the responsibility of the Christians of the South. Is the Southern Presbyterian Church doing its part?

This is a challenge, not only to all of the agencies of Home Missions, but also to the Committee of Religious Education. The General Assembly of the Presbyterian Church has already announced a policy with reference to these people, which is as follows: "That the Assembly express the conviction that it is the task of the Church to minister to all people of the community. Recognizing that those who till the soil will ultimately own it, it emphasizes the fact that it is the part of wisdom as well as the Christian duty of the whole Church to look after the religious welfare of the farm tenants and their families. The denomination which cares for the children of the tenants in the country today is the church of tomorrow, both in country and city."<sup>6</sup>

### MIGRANTS

In the South there are hundreds of thousands of people who live a migratory life. These are the fruit-packers, vegetable-gatherers, cotton-pickers, wheat-harvesters; to say nothing of the somewhat more stable groups, the lumber crews, road workers, coal miners, etc.

As the canning business develops in the South, these people become a growing problem. It has been proved that a cannery must run from eight to nine months each year to make it a paying institution. This is possible in the South as nowhere else.

"Over six hundred and sixteen millions of dollars was the annual value of fruit and vegetable production finding its way to market through three thousand canneries of the country. . . . Back of all the tin cans lined up on shelves in groceries, delicatessen stores, hotels, and homes there lies a great army of migratory folk—a group ever on the march, with little or no idea of the basic institutions of the home, the

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<sup>6</sup>"Minutes of the General Assembly, 1925," p. 48.

school, and the church. . . . You will find them in the East in strawberries, peas, beans, corn, tomatoes, cranberries; around the Gulf in oysters; in Texas in cotton and fruit; in Ohio in onions; southwestern Missouri in the Ozarks in strawberries; Michigan, Colorado and Nebraska in beets; in Washington and Oregon in berries, apples, and hops; in California in prunes, hops, rice, almonds, asparagus, figs, grapes cherries, cotton, citrus, walnuts and beets, down to the very tip of the Imperial Valley on the Mexican border. Think especially what this means to the little children of these rovers, little nomads, who are to be the citizens of the future. How are they learning to live while roaming from crop to crop over the country in an old car, they themselves 'our greatest crop?' Often they do not know geographically where they were last, and in reply to an inquiry will say, 'Oh yes, we just left prunes.'"<sup>7</sup>

There is very little organized effort by any denomination to reach these neglected people with the Gospel. Here is a very difficult and challenging task.

The men of the church and the women of the church may find here a field of endeavor to which they should give definite attention. The multitudes who wander to and fro, with their needs presenting opportunities for service among them will test the sincerity of the Christian manhood and womanhood of the Southern Presbyterian Church. The women of the Presbyterian Church, U. S. A., have assumed responsibility for a definite task among these people.<sup>8</sup>

### THE NEGRO

The negroes who live on the farms have been neglected. Constructive work has been done for these people through the work of the whole church at Stillman Institute, Tuscaloosa, Ala., conducted by the Assembly's Home Mission Committee, through the Summer Conferences for Negro

<sup>7</sup>Parker, "Migratory Children," Council of Women for Home Missions.

<sup>8</sup>Anyone who is interested in what is being done might write to Miss Florence E. Quinlin, 105 East 22nd St., New York City.



Women, and through the leadership of such men as Rev. John Little, D.D., in the city of Louisville. There are also flourishing missions in Atlanta, Wilmington, Richmond, and other southern cities. But practically nothing is being done where need and opportunity are greatest for transforming character and producing leadership. Many of the negro churches in the cities have an able and qualified ministry. Even more than with the whites, the trained leadership among the negroes has gravitated to the urban centers. But many of the country negro preachers and school teachers are ignorant and incapable of moral leadership. Our negro friends, who work our farms, are truly as sheep without a shepherd. With such poor religious privileges, it is not strange that as soon as young negroes in the country get an education they desert the land and go to the cities. The negro population on the farms in the South is decreasing very rapidly. In 1920 there were 5,044,489 negroes on southern farms. In 1925 there were only 3,728,811, a decrease of 1,215,678, or a loss in five years' time of 24 per cent of the total.<sup>9</sup>

The Woman's Auxiliary of the Southern Presbyterian Church is undertaking, as a special task for the year 1928, the establishment of a school for the training of practical negro nurses at Tuscaloosa, Ala. The birthday offering has been devoted to this particular object.

This will be a valuable adjunct to Stillman Institute, already supported by the Assembly's Home Mission funds, which is for training ministers and Christian workers. Under the able management of Rev. R. A. Brown, D.D., and with the help of Mrs. J. G. Snedecor, it has done a constructive work in training leadership among the negroes. This school should be enlarged and more liberally supported. The school for practical nurses makes an especial appeal to southern women, who owe so much to the old southern "Mammy." God has endowed the negro race with traits which peculiarly

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<sup>9</sup>Compare "Farm Populations of the United States," 1920, p. 336, and "United States Census of Agriculture," 1925, p. 53.





*Negro Women Being Trained in Practical Nursing and Midwifery*



*A Home Economics Class of Negro Girls in a Race Integrity Community*

fit them for nursing. They are patient, loyal, faithful, good-humored and self-effacing. These qualities should be capitalized for the good of their own race, which is in such sore need of better sanitation and a more practical working knowledge of the laws of health. The granddaughters of the old southern "mammies," if trained in the rudiments of nursing would also be found helpful in their ministrations to the white people of the South. There is an urgent demand for nurses in the country who would not be so expensive as those of the regular city nursing service.

There is a real affection among the white people of the South for the negroes who work on their farms, but there is not the care for the religious welfare of these "brothers in black" that was seen in the days of slavery. Before the war a large proportion of the membership of many of the country churches was colored, and where they had their own churches Presbyterian elders and other intelligent white men were present to assist in their religious services.

#### RACE INTEGRITY

The best people of both races stand for race integrity. Race integrity prevails in communities in proportion as both races are Christian. It is the duty of Southern Presbyterians to see that the negroes on their southern farms have a qualified ministry of their own, also nurses and doctors. The southern white people owe a debt of gratitude to the negro. There is no more appropriate monument that could be erected to the old negro "Mammy" than the establishment of a Nurses' Training School for their granddaughters. Henry W. Grady expressed the sentiment of most of the southern people toward the negroes with whom we have lived and worked for nearly three hundred years:

"The love we feel for that race you cannot measure nor comprehend. As I attest it here, the spirit of my old black Mammy from her home up there looks down to bless, and through the tumult of this night steals the sweet music of

her croonings as thirty years ago she held me in her black arms and led me smiling into sleep. This scene vanishes as I speak, and I catch a vision of an old Southern home, with its lofty pillars, and its white pigeons fluttering down through the golden air. I see women with strained and anxious faces, and children alert yet helpless. I see night come down with its dangers and its apprehensions, and in a big homely room I feel on my tired head the touch of loving hands—now worn and wrinkled, but fairer to me yet than the hands of mortal woman, and stronger yet to lead me than the hands of mortal man—as they lay a mother's blessing there while at her knees—the truest altar I yet have found—I thank God that she is safe in her sanctuary, because her slaves, sentinel in the silent cabin or guard at her chamber door, put a black man's loyalty between her and danger."<sup>10</sup>

### TENANT, MIGRANTS AND NEGRO

Tenants and migrants, both white and black, present genuine problems in southern country life, but the major element among southern country populations is now and will continue to be the white resident farmer. The South is not only predominantly agricultural; its agricultural life is predominantly native white.

### THE WHITE FARMERS' FUTURE

A larger percentage of the farm population of the South is of native white parentage than in any other section of the United States.

There has been an exodus of white people from the farms to the cities. There has also been a great movement of farmers from the colder states to the South. Formerly green vegetables were furnished to the cities of the North, grown under glass, from nearby communities. Today Texas, Florida, and other southern states are able to furnish fresh vegetables to these populous centers cheaper than they can be grown in the

<sup>10</sup>Harris, "Life of Henry W. Grady," p. 195.

North. Dr. Seaman A. Knapp, twenty years ago, made a prophecy of what is taking place. He said:

"I predict now that the states of Virginia, the Carolinas, and Georgia will go to the front in a very short time, but no state in the Union has greater possibilities than Texas. It is a grand state and while it has superb opportunities for investments and for homes, I think the great feature of that state is the progressive and cosmopolitan character of the people. Just get your facts before the people, because you have the facts to present. What a wonderful country you have; climate, soil, railroad facilities, pure water, plenty of timber, and everything that makes for health and happiness. What a mistake thousands of farmers made in Iowa when they moved to the treeless plains of the Northwest, where they must pay 600 miles of freight on a chip that they want to throw at a bird, and then must pay for a post to hold the bird up while they throw the chip."<sup>11</sup>

He also told Chancellor Barrow, of the University of Georgia, about the same time, that the South was destined to become a great agricultural country and that the Southern people would be conservators of the best American traditions, "because the germinating power of the South is five times as great as that of any other part of the country and your people are the purest Anglo-Saxon."<sup>12</sup> Improved methods of soil fertilization, truck growing, canning, and transportation, have made the great populous centers of the North to depend more and more upon the farmers of the South.

### GOING SOUTH

Dr. Albert Shaw says, "By the scores of thousands farm families have gone from the Middle West to Texas, Louisiana, Alabama and Mississippi. Above all, they have been joining in the eager rush to Florida, learning how to make homes under conditions no longer wasteful, but at once permanent, scientific and æsthetic, in that reborn commonwealth

<sup>11</sup>Martin, "The Demonstration Work," p. 26.

<sup>12</sup>Martin, "The Demonstration Work," p. 8.



of winter sunshine and outdoor pursuits.”<sup>13</sup> The farmers of the South are learning diversification. The general economic conditions are improved. The Agricultural Extension Service has done much to improve social and economic conditions for this vast multitude of southern agriculturists. The farmers in the South, under the direction of the county agents and home demonstration agents, are learning improved methods. There is a town in Alabama that has erected a monument to the boll weevil because they believed it was a blessing in disguise in forcing the farmers to diversify their crops. The time has not been long since there were more dairy products shipped into the Piedmont section, running from Virginia to Florida, than into any other part of the world. The finest exhibits of dairy calves that the writer has seen were those shown by the 4H clubs at the state fairs at Columbia, S. C., and Atlanta, Ga. Atlanta now has a cheese factory, and Mississippi, a great milk canning establishment. Poultry raising, trucking, dairying, and fruit-growing, along with the enormous production of cotton, is destined to make the southern farmer more and more prosperous, especially as the industrial populations are rapidly increasing and furnishing a market at his very door. During the last year cotton mills have moved from New England to North Carolina at the rate of six per month. Elizabethton and Kingsport, Tenn., are examples of what is taking place, industrially, in the South. The story of Kingsport, Tenn., reads like a romance. “In 1912 the only human habitations there were two farmhouses. As late as 1915, only a few months after the outbreak of the World War, when it had started to grow in an entirely different way from the course destined for it, it was merely a small agricultural community of about nine hundred inhabitants. In four years more it had become a flourishing city of more than ten thousand people.”<sup>14</sup>

“This land, which we passed through to search it, is an exceedingly good land. If the Lord delight in us, then he will

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<sup>13</sup>Nolen, “New Towns for Old,” p. 19.

<sup>14</sup>Nolen, “New Towns for Old,” p. 50.



bring us into this land, and give it to us. Let us go up at once, and possess it; for we are well able to overcome it."

### QUESTIONS

1. Describe the material blessings of the South.
2. Describe the rural sociological survey made by Israel.
3. What was the reliance of Caleb and Joshua in overcoming the difficulties discovered?
4. Describe tenantry in the South.
5. What should be done to meet the religious need of the tenants?
6. Who are the migrants of the South?
7. How can religious privileges be provided for these people?
8. What are the causes of the exodus of negroes from the farms?
9. Give some reasons why Southern Presbyterians should provide a training school for practical nurses among the negroes.
10. What can be done to maintain race integrity?
11. Where in the United States is found the largest percentage of native white farmers?
12. In what particular is the South developing in agriculture?
13. From whence is there a movement of farm population to the South?
14. What is the duty of the church with reference to these incoming people?



*Chapter III*

THE COUNTRY DEMANDS  
LEADERS

6

## *Bible Reading*



10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

—I SAM. 16:10-13.

### Chapter III

## THE COUNTRY DEMANDS LEADERS



There are too many people on farms. There are many in the country today who ought to be in the cities. There are some in the cities who ought to be in the country. Only the country-minded should stay on the farms; the city-minded should cast their lot where they belong. Those who lack initiative and the ability to manage their own affairs should go to the city; those who need some one else to plan their task and direct their work should become units in the industrial life of the urban areas. The country demands *leaders*. Those whose lives function best under leadership of others can be more useful in the cities as members of the social groups. Even a moron can become a valuable unit of industry, although he is only a cog in a machine.

### THE BREEDING GROUND OF THE NATION

The country is the breeding ground of the nation. It is here we find large families. For instance, in Georgia, there are 1,481 children on the farms, under fifteen years of age, to every one thousand people of parent age (those between twenty and forty-four); while in the cities there are only 623 children, under fifteen, to every one thousand people of parent age.<sup>1</sup> If a farmer should continue to sell off his choicest breeding stock, he would find that his animals would soon deteriorate. "Like produces like." The present population movements are robbing the country of its cream. If the unfit marry with the unfit and rear large families in country areas, it means that we are doomed to rural peasantry. It means degeneracy of country life and ultimately the downfall of the nation.

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<sup>1</sup>"Farm Populations of the U. S.," p. 80.

In some of the older rural American communities where there has been a process of removal, for several generations, the intelligence tests of youth showed a very low average as compared with those in the towns.<sup>2</sup> Unless something is done to keep those qualified for leadership in rural areas, the nation is doomed. The country is the determinate factor of the city and of the nation. If we can save the folks in the country, we can save the nation; and "to save America is to save the world."

### THEY FOLLOW THE LURE

The opposite of what ought to be is taking place. We have been educating country young folk, but the more we educate them and the better qualified they are for leadership, the more keenly they hear the call of the city. The ambitious and capable are leaving the farm, following the lure of possessions, position and the attainment of fame; while the unfit remain behind. The call to a modern farm youth, with dynamic life, who has caught the vision which education gives, is to go to the city, make a fortune, and win fame for himself. A study in the state of Maine reveals that 90 per cent of the farm youth, who had capacity and enterprise enough to get a high school education, turned away from the farm. It has also been discovered that of the 316 superior pupils in the high schools of the state of Iowa 60 per cent were from the farm, while only 3 per cent of these were planning to remain in the country.

### A BLOODLESS REVOLUTION

The attitude of high school boys and girls towards choosing the country as a place of residence is revealed by the findings of Dr. Montaville Flowers, of the Chautauqua Platform. In a coast-to-coast inquiry he visited ninety-two high schools and polled the opinion of nearly 100,000 students; and presents his findings in an article published in a recent

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<sup>2</sup>See "Rural Life at the Crossroads," p. 33.



issue of "The World's Work." He writes as follows: "Ask young America now, 'How many of you are going to be farmers; how many, politicians?' and they consider these suggestions a joke and respond with laughter and ridicule. This is revolution—jovial, bloodless—but revolution. 'How many of you have chosen farming as your life work'? This question invariably 'brought down the house.' It was greeted by an explosion of laughter, a great turning of heads, some even standing up to look about in irresistible curiosity, raising a general confusion that in degree varied in different schools with the temperaments of the children and the discipline of the school. This response might have been expected in the schools of great cities, but it was universal."

The following is one of the many concrete examples which he gives: "Worthington, Ohio, a little town a few miles north of Columbus, has a Senior High School of 128, besides about fifty in the Junior High. It is an agricultural school with a department organized under the Smith-Hughes Law, there being five such schools in the county, which are used as practice schools by the Ohio State University in training young men for teachers of agriculture. I happened to be in this school on the day when a professor of agriculture from the state university was giving a lesson, having with him several of his students from the university as observers. The children reported that seventy of them were born or reared in the country and that 120 of them had parents born or reared on the farm. There were twenty-eight enrolled in the agricultural course. Here, then, we ought to find a few boys who were going to be farmers, but to my question not a hand was raised, not one. No child there would admit that he intended to lead the life of a farmer, no matter how many professors of agriculture were present."

For the last five years there has been a movement, from the country to the city, of about 2,000,000 people annually; these have been mostly young people, sons and daughters of tenants going to the city to get a job; sons and daughters of land-owners going to the city to get a position; young men

and young women graduating from the high schools, business schools and universities, going to the city for a career. This great army of young migrants would not have left the country for the city if they had not believed that the city afforded them better opportunities. The new generation craves conveniences, and even luxuries, which it imagines are to be obtained in the urban centers. The unorganized rural populations have been at great economic disadvantage in competition with the organized groups of society, and we must not be too quick to blame these young people for running away from what they conceived to be a life of drudgery and small economic return to one of greater freedom and bigger pay. We must, also, not blame the youth, since many of the ideals taught them have had much to do with this migration.

### A RURAL RENAISSANCE

Thoughtful leaders interested in rural life have long recognized that a change must be effected and that our American youth need to be informed with reference to the facts concerning country life, and challenged with the opportunities for service in the rural areas. To this end they have labored to understand conditions in the country and to set in motion forces that would lessen the unattractive and repelling features of country life. They have sought also to create surroundings that would make the country a more desirable place in which to live and rear a family.

Partly as a result of such thought and activity since 1910 country life in America has been rapidly changing. We might speak of it as a Rural Renaissance. Persons who moved from the farm to the city, as recently as fifteen years ago, may imagine that they know country life as it is today. The fact is that only those who have lived in the country, and have been part of the movement, and have made a careful study of its extent can rightly understand these changes.

There were prior movements that were contributory factors, but this renaissance actually began with the appoint-

ment of the Country Life Commission, by President Roosevelt, in 1908. The Commission was composed of very able men: L. H. Bailey, Henry Wallace, Kenyon L. Butterfield, Walter H. Page, Gifford Pinchot, C. S. Barrett, and W. A. Beard. These men, with others of like mind, have constituted the leadership of this renaissance.

President Roosevelt, on February 9, 1909, in transmitting the report of the Country Life Commission to Congress, presented an exceedingly able paper, of which the following is a part: "Our object should be to help develop in the country community the great ideals of community life as well as of personal character. One of the most important adjuncts to this end must be the country church, and I invite your attention to what the commission says of the country and of the need of an extension of such work as that of the Young Men's Christian Association in country communities. Let me lay special emphasis upon what the commission says at the very end of its report on personal ideals and local leadership. Everything resolves itself in the end into the question of personality. Neither society nor government can do much for country life unless there is voluntary response in the personal ideals of the men and women who live in the country.

"I warn my countrymen that the great recent progress made in city life is not a full measure of our civilization; for our civilization rests at bottom on the wholesomeness, the attractiveness, and the completeness, as well as the prosperity, of life in the country. The men and women on the farms stand for what is fundamentally best and most needed in our American life. Upon the development of country life rests ultimately our ability, by methods of farming requiring the highest intelligence, to continue to feed and clothe the hungry nations; to supply the city with fresh blood, clean bodies, and clear brains that can endure the terrific strain of modern life; we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding

and controlling spirit in time of peace.”<sup>3</sup> The report set many remedial agencies to work.

### IMPROVED PUBLIC SCHOOLS

Not long ago many of the country schools were taught by new recruits, and those who were too incompetent to secure positions in town or city schools. This condition is much improved, but still the attendance at many of these schools has been poor, partly on account of the inferior quality of the teachers, partly on account of the avarice, or indifference, of the parents. Many country boys and girls attend school irregularly or not at all.

Educational leaders have called attention to the fact that we are spending more than twice as much per capita on the education of the urban children as we are on the rural. The question has been asked, “Is it fair, is it just, is it wise, that the country child should be so discriminated against in the distribution of public funds for education?” When the World War came and the boys were summoned from the valleys, and hills, and plains, from their country homes, the nation was amazed and shocked at the number who could not read and write. We began to talk about the high cost of illiteracy. Wherever there was a gathering of educational leaders they were discussing how to solve the problems of education among the rural people. Horace Mann, who had dedicated his splendid life in a former generation, pointed the way for educational leaders of our day. Many of the states are adopting an educational program whereby the public funds are to be more equitably distributed. This means, “The dawn of a new day, which will bring the rural children a square deal in education.”

The unfit among the teachers in the rural schools are being eliminated. More adequate salaries, better buildings, and more up-to-date equipment are being procured. The small, short-term schools are being closed, at the rate of forty-five

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<sup>3</sup>“Special Message,” transmitting the Report of the Country Life Association.

hundred per year, and the children delivered in trucks from their homes to nine-month consolidated high schools. These schools show an increase for the last five years at the rate of one thousand per annum. "Rural education is concerned with 12,000,000 children in the United States, of whom 9,000,000 are in farm homes and 3,000,000 are living in villages and hamlets. . . . One hundred and twenty-two state normal schools and teachers' colleges now offer 257 courses in rural education." There are at present about eighteen thousand consolidated high schools, many of them teaching vocational agriculture under the Smith-Hughes provision.

#### AGRICULTURAL EXTENSION

The Agricultural Extension Work of the United States is so new that very few residents of the cities seem to know anything about it.

It grew out of the boll weevil scourge which swept over Texas in the early part of this century. An appeal was made to the Department of Agriculture in Washington by the Texas cotton growers. Dr. Seaman A. Knapp was sent to Texas. He put on a demonstration which led to the appointment of the first county agent in 1906; this was W. C. Stallings, of Smith County, Texas. The work continued to spread under the wise and able leadership of Dr. Knapp, and in May, 1914, the Smith-Lever Bill was passed by Congress, which provided for the government support of this work. We now have 5,066 extension workers, including directors, state leaders, assistant state leaders, county and home demonstration agents. These are engaged in work in every state of the Union, from eleven in Rhode Island to three hundred in Texas. Dr. C. B. Smith, who is at the head of the Extension Service of the United States Department of Agriculture, says, "There were put on over a million demonstrations last year to show farm people how to do some particular thing, such as seed alfalfa, fertilize cotton, cull poultry, balance dairy rations, can vegetables, make clothing, etc., in a better and more profitable way. Besides this detailed work,



the Extension Service has promoted the larger things of the farm and community, also. It helped over fifty-six thousand farmers in 1926 to adjust the management of their farms, looking toward a larger net income. It has advised 440,000 farmers in the organization of 2,800 co-operative marketing associations, which did a business of over \$183,000,000. In 1926 it aided in the organization also of 3,300 farm loan associations. This work does not stop merely with suggesting better economics for the farmers. Dr. Smith suggests that "far more important than these is the mental and social awakening of the farmer and his family that follows in the train of extension work."

Over 35,000 farmers' clubs, and 41,000 junior clubs, have been organized, consisting almost entirely of men and women, boys and girls, who live on the farms. There are almost 600,000 farm boys and girls who are members of 4H clubs. Recently at the International Live Stock Show, in Chicago, over 1,500 of these boys and girls were present from all parts of the nation. The badge of the 4H clubs is the four-leaf clover, with an "H" on each one of the leaves. It was at the Conference for Educators in the South, which met in Richmond, Va., in 1913, that the figure "4" in front of the "H" came to Hon. O. B. Martin as a suggestion for the name of these boys' and girls' clubs. The "H's" stand for the symbolical expression of the development of the Health, Hand, Head and Heart. Mr. Smith says, "Extension work visions the future rural home and the future rural life as the most attractive home and the most attractive life of all the ages, a home the child leaves with regret and returns to with outstretched arms, a home of plenty—fields, flocks, orchards, gardens—of beauty and grace where intelligence, hospitality, culture, and happiness abound. The folks who feed and clothe the nation and furnish the revivifying blood of our urban population are entitled to no less. It is on the way. It is all a part of the extension program."

The 4H club boys and girls seem to be about the only group of intelligent, capable farm youth satisfied to continue



to live in the country. Dr. E. L. Kirkpatrick, of the Bureau of Agricultural Economics, sent out a questionnaire to 5,000 4H club members. "Ninety-five per cent of these 4H club members express themselves as being satisfied with the situation. They were asked if they liked to live where they were, that is, on the farm or in the village. Ninety-five per cent of every group were satisfied with the conditions as they found them."<sup>4</sup> It seems that as a rural people the more we know the less satisfied we are, but it is the purpose of the 4H club movement, not only to train boys and girls to make a living, but to give them high ideals of life and a sense of service to others. There is a great opportunity for church leaders to co-operate with the extension workers in their vesper services and summer camps, and thus capitalize the fine spirit for service to the cause of building the Kingdom of God. The motto of the clubs is "Make the best better."

#### THE COUNTRY LIFE ASSOCIATION

On the day President Roosevelt died a group of forward-looking Americans, under the leadership of Kenyon L. Butterfield, were meeting in Baltimore to organize the American Country Life Association. Benson Y. Landis, Editor of "Rural America," says, "The Association's function is educational. It holds an annual conference, prints the proceedings, issues a monthly paper, 'Rural America,' and renders other significant services. It has no program of its own for the development of country life. It endeavors to facilitate discussion of the problems of country life and to aid in their solution. But it works almost altogether through other agencies and the establishment of institutions."<sup>5</sup>

#### ECONOMIC AND SOCIAL FACTORS

Economic and social developments have been very potent factors in bringing about the country life renaissance. John Nolen, who has had to do with the planning of southern

<sup>4</sup>"Farm Youth," p. 70.

<sup>5</sup>"Rural America," February, 1928, p. 9.

communities, like Kingsport, Tenn., and Myers Park, N. C., in his recent book, "New Towns for Old," has the following to say: "The attractiveness of city life as against life in the country has long been an irresistible force in the building up of the huge urban populations of the present age. The fascination of feeling one's self a part of a vast whole, the incessant movement, the excitement, the spectacular aspects, have often determined the choice of residence. The balance is now turning in favor of the smaller urban unit. Even for rural regions, most of the modern conveniences and instruments for enjoyment, formerly peculiar to city, have been made available. The telephone, for instance, has freed the country districts from their isolation; the central graded school, with free conveyance of distant pupils over good roads by motor traction, has supplanted the 'little red school-house.' Electricity has brought power and convenience, until it seems that life is everywhere being made almost alarmingly uniform and standardized.

"Rural free delivery has brought the post office and all of its conveniences and cultural effects to the very door of the farmer. Good roads have made the automobile ubiquitous, changing a day's travel to one of an hour, bringing the city to the country, and the country to the city. . . . As compared with such repugnant factors as the rush hours, the indecent crowding in subway jams and blockades, the congestion of street traffic, the slums, the vermin that invade even the better districts, the crime, how superior are living conditions in the small city or town, where the air is clean and the beautiful country lies near at hand!"

#### IS THE CITY A BETTER PLACE TO LIVE IN THAN THE COUNTRY?

The fact that there has been a movement of about 1,000,000 annually, from the city back to the country, during the last five years, shows that opinion is divided. The

present tendency in the movement of population is away from the farm to the city, and away from the city to the small town, and to the satellite communities which surround the large urban centers.

There is a challenge for the country youth to dedicate their lives to the sacred task of leadership in the country, as lawyers, merchants, bankers, teachers, preachers, doctors, and farmers. Here they can live the satisfying life which is dedicated to service. They can be content, not only because of their own worthwhile lives, but also because their children are growing up under wholesome conditions for body, mind and spirit.

"We need men (and women) to tell them how to live, how to appreciate and make their farm life more beautiful, how to make the right kind of a home, and not just a place to eat and sleep."<sup>6</sup>

This is the task of the Church. To furnish Christian leaders, to produce native Christian leadership is our work. For this we need Christian business men, school teachers, doctors, nurses, preachers, and a vigorous country church.

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<sup>6</sup>"Farm Youth," p. 27.

## QUESTIONS

1. Should the Church, as a rule, strive to keep people on the farm?
2. What particular class is needed most in the country?
3. What will happen if the more ambitious and capable young people continue to leave the country?
4. Describe the present dissatisfaction of farm youth.
5. Why is there an unrest among educated country young people?
6. Describe the Rural Renaissance.
7. What events marked the beginning of the present Rural Renaissance?
8. What are some of the outstanding facts presented by President Roosevelt in his address before Congress?
9. What was the condition of rural education in the South 20 years ago?

10. Name some of the ways in which there has been improvement.
11. What marked the beginning of the Agricultural Extension Service?
12. What are the duties of the Farm and Home Demonstration Agents?
13. Give the history of the development of the 4H clubs.
14. What are some of the good effects of this organization upon farm youth?
15. Describe the trend of populations toward the country.
16. What are some of the factors which have contributed toward this movement?

*Chapter IV*

WHY LIVE IN THE COUNTRY?



## Bible Reading



5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord destroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners before the Lord exceedingly.

—GEN 13:5-13.



## Chapter IV

# WHY LIVE IN THE COUNTRY?



We are the architects of our own fortunes. We become what our choices make us. Frequently choices that seem of little importance are fraught with tremendous consequences. Trusting in our own wisdom, we are so liable to make mistakes. Lot thought he was making a good bargain when he chose the rich pasture lands near the city. "Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. . . . Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly."<sup>1</sup>

### THE SATISFYING LIFE

There are many good reasons for choosing life in rural communities, and even on the farm. Robert Sparks Walker, a Southern poet, has given a farm picture, which will bring memories from over the hills of yesterday to farm-reared men and women:

"The cows stand patiently around,  
Down in the barnyard lot;  
With rattling pail, we hit the trail  
That leads unto the spot;  
With barbed-wire spool for milking stool,  
We at the task must squat!

"The speedy streams make thumping sounds  
When they the vessel hit;  
The noise of freshly flowing milk  
Brings hungry cat and kit,  
A-racing to the feasting ground,  
That they may share in it.

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<sup>1</sup>Gen. 13:11-13.

"The music from the cricket's choir,  
A clean soft bed in sight;  
The stock all fed and in their stalls,  
With heart and conscience right;  
Preludes are soft that Nature plays,  
Sweet to a soul's good-night."<sup>2</sup>

Men, who are willing to live in the country for the sake of service, will be rewarded with a satisfying life. There is a bigger opportunity in the whole of a country community than in the fraction of the city which any one life touches. Competition in the city is keen. There is always room on the top round of the ladder, but there is more room in the country than in the city, and you do not have to climb over so many people to reach the top.

Suppose the city dweller does get more money; the tendency is to spend for things that do not satisfy. We have so many things free in the country that even money cannot buy in the city. Suppose the city dweller does amass a fortune, great possessions frequently become a danger to himself and his family. Lot became a rich man, and mayor of Sodom, but his choice was a disastrous one.

The parasites of society, bootleggers and their like, reach, through their social life, young people who have money to spend. These agents are especially active at the public dances and theatre parties. Young people in the country who do not have much money are far safer, especially if they have resident pastors and functioning country churches, which provide for their social and religious needs. Sometimes we think, "Blessed are the poor young men and women who do not become the prey of the parasites of society."

Blessed is he who seeks a life and is content with needed things, nor makes the gain of riches a goal. He strives in vain who strives for fortunes great; for few attain, and those who gain the quest must leave their gains to others not tested in the striving, and who are weak from self-indulgent ways. Brain and brawn transmuted into wealth become the scent

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<sup>2</sup>"My Father's Farm," p. 69.

that sets the hounds of hell upon the track of rich men's children. Scofflaws and lewd men seek, as prey, the youth who yields the pelt of gold.

The children of rich men, who are able to withstand the severe temptations which assail them in this modern age, deserve unbounded credit, and are the material out of which the world's great are made.

### BUSINESS MEN

A man may be a big lawyer in the small town, who would be a nobody in a great city. The same man who could profoundly influence the thinking of the whole countryside as a village merchant would be lost in the crowd on a grocery corner in the metropolis.

The rural districts are in great need of an honest and capable political leadership. The exorbitant taxes under which the farmers are groaning are due mainly to an incompetent or corrupt local government. The counties of Virginia are spending \$30,000,000 annually. It is doubtful whether the people are getting their money's worth. Wherever co-operative marketing has failed it has been due to a dishonest or inefficient managership, which did not inspire the confidence of the public. If rural life is to be restored to a state of prosperity and contentment, it must have a trustworthy Christian leadership. Here is a challenge to our choicest farm youth.

There is a challenge to youth to dedicate life as lawyers, merchants, bankers, and business men in the rural communities. It is here they can live the satisfying life and make a contribution to Christian leadership. They can be content, not only on account of the good of their own influence, but also of what their children may become, who grow up in the right kind of a country community. A bank in a country community, with a positive Christian man as the cashier, is not only a convenience and a financial asset, but a stabilizing force in the social order, and a contributory factor that will enable the community to support a resident country pastor.

About twelve years ago, in the village of Brownsburg, near New Providence Church in the Valley of Virginia, a bank was organized with a capital stock of \$12,000. All its directors have been Christian farmers and country merchants. It has refused to loan money at more than 6 per cent, though offered 8 per cent by outside corporations. The bank has paid, annually, more than 6 per cent on the original investment, while the stock has increased in value from \$100 to \$240. The president, vice-president and cashier are all deacons in New Providence Church. The only forced land sale in this countryside, in twelve years, was because one young farmer refused to accept the advice of the cashier about his expenditures and investments. A man can be a good banker for the sake of the community, the country church, and the glory of God.

The big cities have about reached their limit. Decentralization has already set in. No longer do informed people apologize for living in the country or in the village. The good roads and other conveniences are making rural areas blessed places in which to live. Dr. Albert Shaw says, "People are learning to value more wisely the things that cannot be appraised in terms of money. In many a small neighborhood a relatively small income can be made to suffice for protection against poverty in old age, while associating itself from day to day with the kind of contentment and felicity that a much larger income could not procure for the same family as strangers in some overcrowded city."

Country life has its charms and its fascinations for those who are country-minded. What is finer than a country home on a green sward set back among the trees, with singing birds and blooming flowers, surrounded with orchards and growing crops, while herds and flocks graze in rich pasture fields? The farmer has his own vegetables fresh from his garden, his own fruit luscious from his orchard, new-laid eggs from his hennery, milk pure and sweet from his cows, and a thousand other things better than money can buy in the cities. Yet there are hardships and deprivations for all who dedicate

their lives for service to others in rural areas, sufficient to develop hardihood and strength of character.

### THE LIFE OF A FARMER BETTER THAN THAT OF A MILLIONAIRE

I am thinking of two men who were with me at Hampden-Sydney College, who are happy and contented on their farms. They and their fine families have proved a blessing to the communities in which they live. David Hinton Ralston, a brother of Rev. Dr. Holmes Ralston, of sainted memory, was a classmate; he married soon after graduation, and settled on the farm. His wife died while he was still a young man, and left him with a large family of children, to whom he has been both father and mother. He has managed to give them a liberal education, and they have become useful and honored citizens. He is an elder in Cook's Creek Presbyterian Church, near Harrisonburg, Va., and has helped to make it a country church of distinction. Of all the farmers in a great agricultural county he was selected as the member of the Rotary Club.

The other man is Clarence E. Lewis, a nephew of Dr. Thomas Cary Johnson, of Union Theological Seminary. He was a First Honor graduate, making an average of over ninety-four during his entire college course. Some think that he has "hid his light under a bushel" as he has a mind that fits him to be a professor of Philosophy in any university. When young Lewis graduated his brothers had gone and the old folks were left alone. He settled on the farm. If you will visit the Lewis Farm, located in Greenbrier County, on the limestone highlands of West Virginia, you will find Mr. Lewis milking his herd of fine Shorthorn cows and shipping his cream, on a co-operative truck, to the Farmers' Co-Operative Ice Cream Factory in Lewisburg. He had the good fortune to marry an educated, cultured woman of many charms, country-minded like himself. In another place reference is made to the Clifton Presbyterian Church. Mr. Lewis



is one of the capable elders that have contributed to the rather phenomenal success of this congregation. He has led the men of the church in their Bible study and has been superintendent in one of the outpost Sunday schools. Mrs. Lewis, in charge of the nearby public school, and teacher of the Woman's Bible Class in the church, has exercised a profound influence upon both the children and the mothers of the countryside. He may not have a big bank account, but he has managed to educate his children, who have inherited the fine mental and moral traits of their parents. Has not his life meant more than it would as a professor of Philosophy in a big university?

If challenged with the facts, some of our choicest farm youth will gladly answer the call to farm for the glory of God. The nation's hope is that capable young men and women will live on the farm, to pay expenses, while their chief business is to build the Kingdom of God through their services in the country church. David Grayson, in the seventh chapter of his "Adventures in Contentment," proves satisfactorily that the life of a farmer is better than that of a millionaire. If this be true, judged on the basis of what one gets out of life on the farm, how much more is it true of the Christian who deliberately chooses a life in the country, not for what he can get out of it, but for what he can contribute as a patriot of his nation, a builder of his church, and a servant of God?

### THE COUNTRY SCHOOL TEACHER

No class of citizens more profoundly influences the life of the nation than its public school teachers. They deal with life in its making, while it is plastic. The nation of tomorrow will be largely what its school teachers are today. The influence of the country school teacher is more potent than that of the teacher in the city. Frequently in rural communities the only educated person whom the children know is the school teacher. What Dr. Jeff D. Ray says about the country



preacher is also true of the country teacher; the teacher in the city is touching life with his finger tips, but the teacher in the country is holding life in his hands, molding character for "weal or woe." The country school teacher shapes the ideals of the whole community. A Baptist minister, in North Carolina, who has spent his life as the local school teacher, has sent out eighty-four men as Baptist preachers.

Many country teachers are raw recruits, or those who lack qualifications to make them acceptable to the town or city schools. "The urban people fill their schools with the best teachers; the rural schools take those that are left—the poorest teachers. The urban people comprehend the advantage of employing the best teachers. They know that ill-prepared and inexperienced teachers cannot teach and train the youth in the things that they must know and do to win the great game. The rural people do not understand the advantage of well-prepared and experienced teachers. They do not yet comprehend the tremendously difficult task which their youth must master if they are to win. They do not see that the problem is too big for ill-prepared and inexperienced teachers. They are content to let the towns and cities take the best teachers away from them as soon as they have practiced on the rural children long enough to develop skill; they are content to keep in the rural schools the teachers who are so inefficient that the city schools will not have them. They say, 'Oh, she is good enough to teach little things to a few little kids.' A good teacher is the most important factor in making a good school. Without a good teacher all other factors, no matter how good they are, will fail to make a good school. The best teachers make the best schools; the poorest teachers make the poorest schools. The rural youth with the hardest life problem to solve have the poorest teachers to prepare them to solve it."<sup>3</sup>

The rural school problem is one of the most serious that confronts the nation; many earnest attempts have been made

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<sup>3</sup>"Rural Life at the Crossroads," p. 264.

towards its solution; much credit is due to Mabel Carney, of Columbia University, and to other forward-looking Americans.

It is due every American child to have an opportunity for an education. Many of the communities are very poor, and the country school teachers, with small salaries, teach in schools with meagre equipment. The solution lies, partly, in larger school units so that rich communities may help bear the burden of the expenses of public education in the rural areas. This will secure more ample salaries and better equipment; but teachers of the best character are not always attracted by these things. The only certain solution is to be found in the challenge to youth to dedicate their lives to the vocation of teaching in the neglected rural communities, because the "love of Christ constrains them" to meet the need, and to attempt the task of developing leadership among the potential country youth. Teachers, dedicated to the rural schools for the good of humanity and the building of the Kingdom of God, can prove to be the saviours of the nation. Not only can such teachers be constructive leaders themselves, where leadership is needed, but they can develop a Christian leadership among farm youth and prepare them for a larger life in the local communities, and in the cities to which some of them will go.

In America the great task of secular education has been committed largely to the state. More and more we are becoming committed to free public schools. But the church school has made in the past, and still is making, a great contribution. Where the people have not been ready to furnish the leadership or willing to assume the financial responsibility, a Christian constituency has stepped forward to minister to the needs of youth through church schools.

Especially has this been true in the more isolated sections of our country, such as the mountain districts, and among the more neglected children of the less privileged classes, such as the immigrant, the industrial worker and the Negro. In these cases mission schools have been established by con-

secrated Christian leaders who have known the blighting power of ignorance and who have labored unceasingly to remove this corrupting influence from the peoples and their children.

In the past many little schools were established, which, though inadequately equipped, and sorely undermanned, still became beacon lights throughout the countryside. No words of praise are too great to apply to the teachers who labor in these little mission schools. Their lives have been hidden, many have called them lost, but they were lost in the thousands of boys and girls who have caught from them visions of better things and have gone forward to useful careers.

Mr. Edgar Tufts, the superintendent of The Edgar Tufts Memorial Association, a splendid Home Mission enterprise in the mountains of North Carolina, writes: "The time has come when these small torches should be gathered into larger fires that will sweep every hill and hollow." It is true that the small school has done a great work. There will still be need for some of them. However, it has been found wise to consolidate and centralize this work wherever possible. This enables the Church to establish a few strong schools which are more effective than numbers of weak ones. This plan has already proven successful in many state educational systems, and it is being tried in such mission schools as Stuart Robinson in Kentucky, Rabun Gap-Nacoochee, in Georgia, and Lees-McRae Institute in North Carolina.

The larger mission schools, which are under the direct control of Assembly's Home Missions, are Stuart Robinson School, Blackey, Ky.; Highland Institution, Guerrant, Ky.; and Blue Ridge Academy, The Hollow, Va. These are mountain schools. There is also Stillman Institute for Negroes at Tuscaloosa, Ala.

Other large Home Mission schools under the supervision of a Synod or Presbytery but to which the Assembly's Home Mission Committee contributes financial aid are Texas-Mexican Industrial Institute, Kingsville, Tex.; Presbyterian School for Mexican Girls, Taft, Tex.; Oklahoma Presby-

terian College, Durant, Okla.; Grundy School, Grundy, Va.; Lees-McRae Institute, Banner Elk, N. C.; Lynn Bachman Memorial School, Farner, Tenn.; Rabun-Gap-Nacooche, Rabun Gap, Ga.; Caddo Valley, Norman, Ark.; and Matthew Scott, Jr., Academy, Phelps, Ky. There are other such schools too numerous to mention.

As the cause of state education advances in the South, there will be many districts in which the state school will supply the need, met in the past by the mission school, but there remain places where the state schools are not adequate. For the development of Christians there will be permanent demand for larger and better-equipped church schools. For example, a large per cent of the country school teachers in Letcher County were trained for their work at Stuart Robinson.

Still on the mountain sides, in coves and valleys, among Indian youths and Immigrant and Negro children, are hundreds of young people eager for education. They long to be given a chance to do the work of educated citizens. For many of these, the mission school offers the only chance. What a challenge to the Christian teacher! In order to maintain a high scholastic standard these mission schools must have well trained teachers. To young men and women going forward from our colleges and universities, eager to serve in the solution of our rural problems, these schools offer a splendid opportunity. In them a teacher may do much. Who will answer the call?

## QUESTIONS

1. Why was the choice of Lot an unwise one?
2. What are some of the reasons for living in the country?
3. Why is there need for trustworthy business leadership in the rural areas?
4. What opportunities are offered for religious leadership to educated business men who live in the country?



*These Country Youth Demand a Church That Will Compare  
Favorably With the Consolidated School*





*Enjoying the Delights of the Country Which Money  
Cannot Buy in the Cities*



5. What are the opportunities for educated men to live on the farm for the sake of Christian leadership?
6. Which is more satisfying, the life of a millionaire or that of a farmer?
7. What are the opportunities for Christian school teachers of ability in the country?
8. How can the church foster unselfish ideals of service among the educated rural youth?
9. Why is it necessary to continue to maintain church schools in some areas?



*Chapter V*

THE COUNTRY DOCTOR



## *Bible Reading*



30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils:

—MARK 1:30-34a.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

—MATT. 14:14.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

—JAS. 5:14-16.

## *Chapter V*

# THE COUNTRY DOCTOR



The country pastor, the country school teacher, and the country doctor has each a throne of great power. The doctor, if he is a Christian and exercises his influence in a Christ-like way, has more influence in many a community than either the teacher or the minister, because his touch with the home is more intimate and vital. Having been a pastor of a country church for sixteen years, I know something of the problems of securing a doctor for a rural community. Three times we were faced with the question of securing a physician. A committee was appointed to get in touch with doctors and examine the records of applicants. The discovery was made that four out of five had failed in their former locations; many were unfits, misfits, or counterfeits; some were dope fiends, others were moral lepers. Such a man would prove a curse to a country community, and if permitted to locate, his presence would have prevented the settling of any other doctor. Because of vigilance, each man secured was of excellent type, but was ambitious, and two have become specialists in the cities. Qualified physicians for the country districts are rapidly disappearing. Our attention has been called to an article which points to a source of alarm. It is by Dr. William Allen Pusey, a former president of the American Medical Association, and professor emeritus of the College of Physicians and Surgeons of Chicago. He discusses the problems of maintaining the supply of family doctors. It seems that the country family doctor is vanishing. Many rural communities are faced with the probability of having no physician at all.

## THE VANISHING COUNTRY PHYSICIAN

The following is quoted from Rural America: "Studies have been made by Dr. Pusey in 940 towns of forty-seven states, revealing that all had physicians in 1914 but only 650 had any in 1925. Thus, one-third of those smaller places lost their physicians within eleven years. Dr. Pusey's studies also reveal that only 1.4 per cent of the doctors graduated during the last ten years have gone into rural sections of the United States. The average age at death of American physicians now is sixty-two years, the highest it has ever been. The average age of country doctors in 1925 was fifty-two. An average age of fifty-two years and an average age at death of sixty-two years means that if the present situation is not remedied there will be a breakdown of the rural medical service by 1935. The high cost of medical education is given as one of the principal reasons for the present situation." Investigations show that some remedy must be devised as matters are rapidly growing worse.

A book of 650 pages, by Harry H. Moore, Public Health Economist, United States Public Health Service, has recently come from the press. It is on "American Medicine and the People's Health." It is a survey of the organization of Medicine in the United States with special reference to the adjustment of Medical Service to social and economic change. "At the 1923 meeting of the State and Provincial Health Authorities of North America, Matthias Nicoll, Jr., presented the results of a study he had made of medical service in country districts. From information received from thirty-six of the forty-eight states, he concluded: (1) that there is a universal tendency for physicians to abandon the rural districts in favor of the cities; (2) that of those remaining, a very large proportion are of the older generation; (3) that there is little or no tendency for recent graduates to seek practice outside of the large centers of population; and (4) that in hundreds of rural districts medical care is most inadequate or absolutely lacking.



"Replies from thirty of the states," he says, "indicate that the conditions of affairs differ only in degree, varying from serious to desperate." Only five of the thirty-six states seem to be satisfied with existing conditions.

"In thirty-nine counties of Virginia, the number of physicians decreased within twelve years from 364 to 258. In one of the rural counties of the state, the ratio of physicians to population is 1 to 3,370.

"From Mississippi comes the report that death certificates with the notation 'no attending physician' are on the increase."<sup>1</sup>

The Institute of Social and Religious Research has made some investigations that have revealed startling facts. "One of the serious problems in the field is the exodus of physicians from country communities. A doctor living in the open country is a rarity. The service areas of village physicians are almost invariably larger than the areas of the communities. In a considerable majority of cases they were found to be more than twice as large. Even on the basis of the population within the community area there are nearly twice as many physicians to each 1,000 of the population in cities as there are in village communities in every region except the Middle Atlantic, where the urban advantage is 33.33 per cent. The cities have also better dental service; and, in proportion to population, they have about five times as many nurses as the village communities, except in the South, where the urban advantage is more than fourteen-fold."<sup>2</sup> The exodus of physicians seems to be unchecked. There was a decline of nearly 2 per cent a year in the number of physicians in communities of from 1,000 to 2,500 population between 1906 and 1923, according to a study by the General Education Board. In one-tenth of the villages studied, some doctor, often 'the best,' had just left or announced his intention of going."<sup>3</sup>

<sup>1</sup>"American Medicine and the People's Health," pp. 85, 86.

<sup>2</sup>In one-eighth of the villages there were no dentists, and in half of them, no nurses.

<sup>3</sup>"Village Communities," pp. 64, 65.

## A SUGGESTED REMEDY

The solution is the same as that for rural schools, youth *must be challenged* with the facts and presented with a call to the task. There are many Christian young men who would be willing to dedicate their lives to the ministry of healing, if they were challenged with the facts, and given sufficient encouragement and aid.

The true solution seems to be that the Christian public create a sentiment in favor of the establishment of scholarships and revolving loan funds for medical students who will pledge themselves to serve as family doctors for a term of years in the country, and in villages of less than 2,500.

The Executive Committee of Christian Education has a loan fund for students who attend the institutions of the Southern Presbyterian Church. This has enabled hundreds of worthy boys and girls to get an education, who have paid it back in money or service. A limited amount is also available for students in the medical colleges, who are volunteers for foreign missions. It costs about one thousand dollars a year for medical education at present, and many worthy sons of farmers do not have the funds. These are the young men from whom we expect to get volunteers for medical service in the rural areas. It is an urgent matter that the Students' Loan Fund be increased in order to assist more who may become volunteers in the ministry of healing among the country people. A revolving loan fund which will provide five hundred dollars a year, for four years, to be paid back, would enable these young men to get the training. The communities in need of country doctors, knowing that a certain number will be graduating at the medical schools every year, who are willing to go to the country, could easily get in touch with these Christian volunteers.

It has been discovered that more students volunteer for mission service in Africa than in any other country. Those who are in a position to know believe that it is because it is the hardest field of service, calling for greater sacrifice than

that of any other part of the world. Rural America today offers almost as great a challenge for medical missionaries in the person of consecrated doctors and nurses, as the foreign mission fields do. There are in our rural communities consecrated men and women who would be glad to give their lives to such a service if there were some financial means available to enable them to secure the necessary professional training. Where could young men or young women invest their lives in a way that would mean more for humanity, and the building of the Kingdom of God, than in dedication of themselves to Christian service in the ministry of healing? Christ gave a large part of His time to healing the sick; when done in His name it is a Christian service. The need is for doctors and nurses to practice in the rural communities, to pay expenses, while their chief business is the building of the Kingdom of God.

#### IN HIS STEPS

Some months ago I was at Rogersville, Tenn., and the pastor there said to me, "I want to introduce you to the best loved man in this part of the state." I had the privilege of meeting Dr. Joseph Walker, over ninety-six years of age, an elder in the Presbyterian Church, the father of Dr. Hugh Walker and Dr. Lynn Walker, two distinguished Presbyterian ministers. His long and useful life has been spent as a Christian country doctor, like his Master "going about doing good."

A little child, who was familiar with the picture of Christ that hung over her father's mantel, seeing a country doctor wearing a beard, said, "Mama, there goes Jesus!" One, who intimately knew this physician, said, "He is more like Jesus than anyone else I know."

The following is the picture of the country physician, which has been furnished me by one of my students: "He graduated from the Medical School of the University of Maryland, more than forty years ago. What mattered it that

his elbows were out. His was the highest record that had ever been made in that institution by a student; nor has it ever been surpassed since. In recognition of this scholarship he was given a medal which he holds as one of his prized possessions and one which he has bequeathed to his elder daughter at his death.

"On coming from the University he settled in Clover, S. C., to practice; and there he is today. His location has not been determined by lack of ability; surgeons, specialists, and regular practitioners consult him and take his opinion as final. Larger communities have desired his residence among them but to all such offers his reply is in the spirit of the Shunamite: "I dwell among mine own people." With the exception of the war period—he volunteered for service—he has lived there continuously. His old grey horse, George, could go over every foot of York County unguided, and if frequency made it possible, his succeeding Fords should be able to do the same.

"Neither weather nor poverty were barriers to his ministrations. In fair and foul weather he was subject to the call of his people. At all hours of the day and night his old buggy, or little Ford, could be heard rattling over the rough roads. Coming in at grey dawn, cold and exhausted, he has slipped into a warm bed and just as sleep came mercifully to his eyes, often the telephone would ring out and soon he was on the road again, unruffled in temper, sympathetic toward the sufferer to whom he was going. He has the unique distinction of keeping no books and of never having sent out a bill; consequently his bank account is no index to his enormous activity.

"Nor is he limited to the ministry of healing. To his patients he is both pastor and physician. From his lips come the sentence of death and the direction to life eternal. There is no phase of their life of which he is not a part. When there is a poor crop it is "our" misfortune; when the boll weevil strikes, it is "our" cotton that is ruined.

"The wrinkles on his face and the irregular heart-beat bespeak the service he has given his people. He is limited now to consultation; but he has erected for himself a living memorial. Ask the question: 'Who is the greatest man in York County?' and the unanimous reply will be, 'Dr. E. W. Pressly.' Or, as one child when asked who won the war, replied, 'Uncle Ebbie and General Pershing.'

"Just as it is the attractive personality which wins followers to Christ, so in a measure, the fine example of this Christian doctor will win volunteers for country service from among the youth who love him. Example is more powerful than precept." Who will volunteer to take his place?

In Winchester, Ky., there lives a doctor who has caught the vision of this need, Dr. E. P. Guerrant. His father, Rev. E. O. Guerrant, D.D., was a doctor who left the practice of medicine to become a Gospel minister. He afterwards dedicated his life to the mountain people. The son says: "I cannot preach as my father did, but I can heal the sick. And if the Lord will spare my life, I will devote it, in memory of my father, to helping those who give their lives in working for the Master."

To this end he has purchased an attractive building and fully equipped it for laboratory and X-ray examinations and for nursing care, and has associated with him specialists who aid him in maintaining a first-class hospital.

On the opening day he wrote: "I opened my new clinic and hospital to be known as the 'Guerrant Clinic.' The principal reason for my establishing it was to help the poor mission teacher and preacher and the mountain folks back to health.

"The students of our schools and the poor people of many Kentucky counties are not able to secure doctors. In the clinic which I hold in these regions, many of them are reached and given advice and treatment. Numbers of these people should go to a hospital for treatment or operations which we cannot give at these traveling clinics. So, again, my clinic and hospital here give the same services to these people and



return them well to their families and work. And in many instances, their lives are saved and they are restored to happy families again.

"I have given absolutely my services, my nurses' services, board and rooms, and all the clinic and hospital has to these poor people. I want you to feel that it belongs to the Assembly's Home Mission Committee.

"I realize this is a big undertaking, and not much can be accomplished unless the good people of the Church help me."

No work of the Committee has done more to remove prejudice and to break down the opposition to the Presbyterian Church on the part of the mountain people than the Mountain Medical Missions. The opportunities are only limited by the time and strength and resources of the Medical Director. It is too much to ask Dr. Guerrant to bear this burden alone.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people."<sup>4</sup> The program of Jesus included the healing of diseases. When he sent forth his disciples he said, "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Medicine divorced from religion sometimes becomes an impious fraud, by which a gullible public is deceitfully robbed. The work of the doctor and the pastor should complement each other. God has joined the ministry of healing and the ministry of the Word, and they should not be put asunder.

### A CRYING NEED

There is a crying need in the South, not only for country doctors, but also for practical nurses, who will be willing to minister among the rural multitudes. The establishment of the Emily Estes Snedecor Nurses' Training School for Negro girls at Stillman Institute, is a step in the right direction.

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<sup>4</sup>Matt. 9:35.



In the South more women die, having come to motherhood, than anywhere else in the United States. If we had more Christian country doctors, dedicating their lives to the rural folk, and more practical Negro nurses, trained both for service and in the principles of Christian living, there would not be so many infant graves, and there would be fewer orphans for the church to support.

Listen to the mute appeal of the many mothers who have left orphan children, because attended by midwives who, though faithful and kindly, were ignorant of antiseptics and the laws of sanitation. These mothers, poisoned, with germ-laden hands, have passed through torture to untimely graves.<sup>6</sup> Hear the anxious plea of the many expectant mothers, who may have a rendezvous with death, unless provisions are made for providing more country doctors and practical nurses.<sup>7</sup>

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<sup>6</sup>"American Medicine and the People's Health," p. 137ff.

<sup>7</sup>"American Medicine and the People's Health," p. 95.

## QUESTIONS

1. What are the opportunities for Christian leadership afforded the country doctor?
2. What is the character of many rural practitioners?
3. What is the status of medical service in rural districts?
4. What are some of the causes of the decline in the number of country doctors?
5. What remedies do you suggest to meet the present situation?
6. Tell about some Christian country doctor of whom you know.
7. Did Jesus lay emphasis upon healing? Give Bible references.
8. What is the relationship of prayer and medicine in the ministry of healing?
9. What ought to be done to provide practical nurses for the country districts?



*Chapter VI*

THE SUCCESSFUL COUNTRY  
CHURCH



## *Bible Reading*



The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

—MATT. 13:1-8.

## THE SUCCESSFUL COUNTRY CHURCH



The supreme challenge to Home Missions is to produce in neglected areas the right kind of country churches. As important for country life as is the business man in his office, the teacher in his school, and the doctor in his practice, the chief source of religious leadership lies in the pastor in his church. We now turn to consider the vital question as to how to secure and maintain a healthy religious life in the country by means of the Church and its ministry. We shall be concerned with this question in the remaining chapters of the book.

An unfruitful church is more displeasing to the Master than a barren fig tree. A spiritual, witnessing church, with a true evangel, will win souls.

We have been thinking in terms of saving the country church; we need to think in terms of saving the people. Christ did not come to save the Church, nor any fraction of it, but to save sinners. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."<sup>1</sup> The only way the Church can be saved is by saving others through the Gospel, which it has been commissioned to preach, teach and practice. The Church is not the end, but the means to the end. The successful country church is one which is functioning for the glory of God.

This is not a treatise on the Country Church, but a study of the needs and opportunities among the populations of the South, where lies the task of the Southern Presbyterian Church. The task of the Church is that of extending the sway of Christ over the hearts and homes of the people. It

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<sup>1</sup>I Tim. 1:15.

is a royal adventure. The method of developing the country church is fully explained in "The New Call."

### DECREASE AND INCREASE OF THE COUNTRY CHURCH

One Synod shows a decrease in rural church membership of 23 per cent, in ten years, while another shows an increase of rural membership of 52 per cent in the same period. The increase of the two Synods, in rural population, has differed but little. There are various factors which have caused this difference. It is not necessary to discuss them here. It has been discovered that the five Synods which have made the poorest showing in country church work are the five which stand at the bottom in the growth of city church membership. There is a very vital relationship between the development of the Church in the country and its growth in the city. "We are all one body in Christ Jesus, and members one of another." One part of the body cannot suffer without affecting every other part.

I have a mass of startling statistics, gathered by investigations of students. I shall not use them here for the following reasons: few like to read statistics, conditions are changing so rapidly that they will soon be out of date, and it is better for each one to discover the facts for himself, in his own Presbytery or Synod. At great expense facts and figures are gathered and printed in the Minutes of the General Assembly. We should make use of them. Each Synod, Presbytery and congregation should find out the facts about itself and face the issue.

### SOME EXAMPLES IN ARITHMETIC

Get from some book store a copy, or copies, of Rand McNally' Pocket Map (cost 35c), covering the territory of your Presbytery or Synod; and borrow from your pastor a copy of the latest Minutes of the General Assembly of the Southern Presbyterian Church.



Suppose you want to find the urban and rural populations of your Presbytery or Synod. (1) Locate the boundaries of the Presbytery or Synod on the map; (2) add the populations of all the cities over twenty-five hundred, within said boundaries. This gives you the urban population; (3) add the populations of the counties in said boundaries, and from this sum subtract the sum of the urban population, found above. This gives the total of the rural population.

Suppose you want to get the number of members of the Presbyterian Church, U. S. Add the total membership of the cities of over twenty-five hundred population. This gives the urban membership of the Presbytery or Synod. Subtract the urban membership from the total membership of the Presbytery or Synod. This gives the rural membership.

Suppose you want to find the number of members of the Presbyterian Church, U. S., per thousand, in the urban and rural populations. Suffix three decimals to the number of urban church membership, and divide by the urban population. This gives you the number of Presbyterians per thousand of the population in the cities. Proceed in the same way to get the number per thousand in the rural areas.

Suppose you want to find the increase or decrease in church membership for a period, say of ten years. Get a copy of the Minutes of the General Assembly ten years prior to the one which you have, and find in it the facts as above, subtract and you will obtain the increase or decrease in membership.

Every Home Mission Committee should be able to present the facts with reference to its own Presbytery or Synod. The Executive Committee of the Woman's Auxiliary should also discover the facts for its Presbyterial or Synodical.

### THE CONGREGATIONAL INVENTORY

It would be stimulating for each congregation to make an annual inventory of its own investments and dividends. It is interesting to place in one column the investments of a church and in another the dividends, as follows:

## INVESTMENTS

1. Pastor's salary.
2. Current expenses.
3. Building fund.
4. Service of paid and volunteer workers.

## DIVIDENDS

1. Gifts to benevolences.
2. Members received on profession of faith.
3. Members dismissed to other congregations.
4. Members sent into the ministry and missionary service.
5. Outpost missions conducted and supported.
6. Training in service and development in Christian character.

We know that it is impossible actually to tabulate spiritual results, and yet that is what we endeavor to do each year in the reports to the General Assembly. We find that the author of the book of Acts does some tabulating of results when he says: "And the same day there were added unto them about three thousand souls," and "There was added to the Church daily such as should be saved." Spiritual values cannot be measured by money standards; yet money is necessary to support the church and its ministry. If the church is not a soul-winning and character-building church, the money which is being used to support it is being wasted. (If we wish to use the word "fruits" instead of "dividends," as indicated above, we may do so.) Evangelism is the chief business of the church. If the Gospel is preached and the Bible taught, and men are not saved, the fault is neither with God nor the Gospel. The trouble may be with the hearers; they may be hard ground, stony ground, or thorny ground hearers. The trouble may be with the church or its ministry. If the church is fruitful in soul-winning, it is probable that it will be fruitful in the other particulars. It is true that it is not by money, but by the Spirit of the living God that men are born into His Kingdom. Paul may plant, and Apollos may water, but God must give the increase. Yet the increase does not come unless Paul plants and Apollos waters. Churches are organ-

ized only where the Gospel is preached. There is also no record that Paul preached any place without results; even in the hard and stony ground of Athens there were at least two souls brought to Christ. God accomplishes His purpose, but He does it through human agencies; and if these instrumentalities fail to function, the money is wasted which is used to support them. The successful country church must have a resident, qualified minister, Spirit-filled, consecrated to the task. Home Mission funds must be provided by the Church to support these workers, but the country churches should work toward the goal of self-support.

#### THE LORD'S ACRE PLAN

The ideal for the country church is to support its own work and develop its own leadership. The plan of every member setting aside an acre, cultivating it, and giving the proceeds to the church has proved satisfactory in South Carolina. The Rev. P. D. Patrick, Effingham, S. C., has tried this in his own church, and as superintendent of Home Missions in Pee Dee Presbytery is encouraging this practice in the country churches.

Another method is for the church to secure, either by rent or loan, a plot of ground somewhere in the congregation. The men of the church meet from time to time to prepare the ground, plant the crop, cultivate it, and harvest it. On the same days the Auxiliary meets, provides the dinner, and there is added the social feature—all have dinner together. The proceeds from such a plot of ground are given to the Lord.

#### A NOVEL PLAN IN CO-OPERATION

A Methodist minister, of East Texas, tells an interesting story. That section of Texas had been hard hit by the boll weevil, and the low price of cotton. It had been a one-crop area. He said that there were 125 dead Methodist churches in that part of the state, and the one to which he was sent was about to be added to the list of casualties. After

making a survey, he found the people very poor, and he did not have the heart to ask them to subscribe what he knew to be necessary to meet the conference assessments, and to pay the pastor's salary. He decided upon this happy plan. He consulted with the county agent and secured his co-operation. He called the farmers together and secured their consent for every one to cultivate one acre, under the direction of the county agent, in a way that the county agent believed would produce the largest returns. He also got the boys and girls to join the 4H clubs and agree to give the proceeds of their projects to the church, as their fathers had done with reference to the acre. The results were the creation of a community consciousness, the stirring up of hope where there was despair, and an increased interest in the church. The experiment proved beneficial to the community in teaching the farmers how they could enlarge their income. It resulted in the giving of sufficient money to pay the pastor's salary, and to meet all the conference assessments. There was a ten thousand dollar mortgage on the church. One man in the community called it his church because he held the mortgage. In addition to meeting the other expenses, they paid \$4,200 on the mortgage. This example proves what can be done under adverse circumstances with a wise leadership. The Church must furnish these leaders, through whom leadership may be developed in the country. Mr. O. B. Martin, College Station, Texas, is at the head of the Extension Service for that state. He can give other examples of co-operation between the church and the Agricultural Extension Service.

#### CLIFTON PRESBYTERIAN CHURCH

This is chosen to illustrate how a church can be developed in a country community where none exists, and because I, personally, know its history. In the cemetery hard-by are the graves of my father and mother.

In 1891 my father purchased a farm in the limestone highlands of Greenbrier County, West Virginia. Friends said to

him, "You have bought a good farm, but they will steal you out of house and home!" Some people had a bad reputation. They frequently do, unless saved by the power of Christ, brought to them through His Gospel.

At that time most of the neighbors who had carriages attended the Old Stone Church at Lewisburg. Those who had no carriages, and some who did, were not church goers. There was a little one-room schoolhouse in the neighborhood, where the poorer people attended, whenever they felt like it, for three or four months in the winter. Many of the people had paid teachers in their homes.

Members of the session of the Lewisburg church organized a Sunday school in the schoolhouse. The pastor at Lewisburg came, occasionally, to preach. In the summertime good crowds gathered, and sometimes services were held in the grove of oak trees that stood about the little building.

In 1900 Dr. W. McC. White, now in Raleigh, N. C., was pastor. He and some others caught a vision of a country church organization. It was bitterly opposed by some of the elders and members of the Lewisburg church, but finally, with sixty-two members, the Clifton Church organization was effected.

Located five miles north of Lewisburg, on the Seneca Trail, at Maxwelton, there may be seen today this country church, with ample building and Sunday school rooms. There is a manse across the road, and in it lives a full-time pastor. Rev. J. P. Proffit, and his wife, are in the country because they want to be, because it is their choice. The church is now self-supporting and maintains three outpost missions.

Last summer I attended worship in this church beside the road. The son of a man who came to live on my father's farm, many years ago, was seating the crowd and "parking" the boys on the pulpit steps. This man is a deacon, and the owner of a good farm. I went home to dinner with another friend, who came to help my father forty-six years ago. It was his golden wedding day. He, too, is a deacon, as are two of his sons. The clan was gathered. Nine children, all



having their families, and each an owner of a farm, were present. There were thirty-eight grandchildren, and eight great-grandchildren, and up to that time there had never been a death during the fifty years in this connection.

The church now has 351 members, a well-organized group of the Men-of-the-Church, and one of the best functioning Woman's Auxiliaries I know. A son of one of the elders is a missionary in Brazil; another is a mission teacher at Grundy, Va. Within the last year five young women have dedicated their lives for all-time service to church work, and five young men have volunteered for the Christian ministry. This church, until a little over a year ago, was aided by the Home Mission Committee so it could have an all-time, resident pastor. Multitudes of potential country people have been neglected. They await a program like that of the Clifton church. How long shall they wait?

### QUESTIONS

1. What is the supreme challenge of Home Missions?
2. Should we think of saving the country church, or of the country church as an instrument for the salvation of the people?
3. Why is it that some Synods have shown a decrease in rural membership, and others an increase in the last ten years?
4. What is the rural and what the urban population of your Presbytery or Synod?
5. What is the rural and urban membership of your Presbytery or Synod?
6. What is the number of the members of the Southern Presbyterian Church per thousand in the cities of your Presbytery or Synod?
7. What is the number of members of the Southern Presbyterian Church per thousand of the rural population of your Presbytery or Synod?
8. Why the difference?
9. What are the investments of an individual congregation?
10. What are the dividends of an individual congregation?
11. What are the most important results of the work of a congregation?
12. Describe the Lord's Acre plan.
13. Is it practical for the church to co-operate with the County Agent?
14. Does it pay for the Home Mission agencies to provide a resident pastor for small country churches?



*Chapter VII*

CHRISTIANS OR CRIMINALS



## *Bible Reading*



8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

—ROM. 10:8-15.

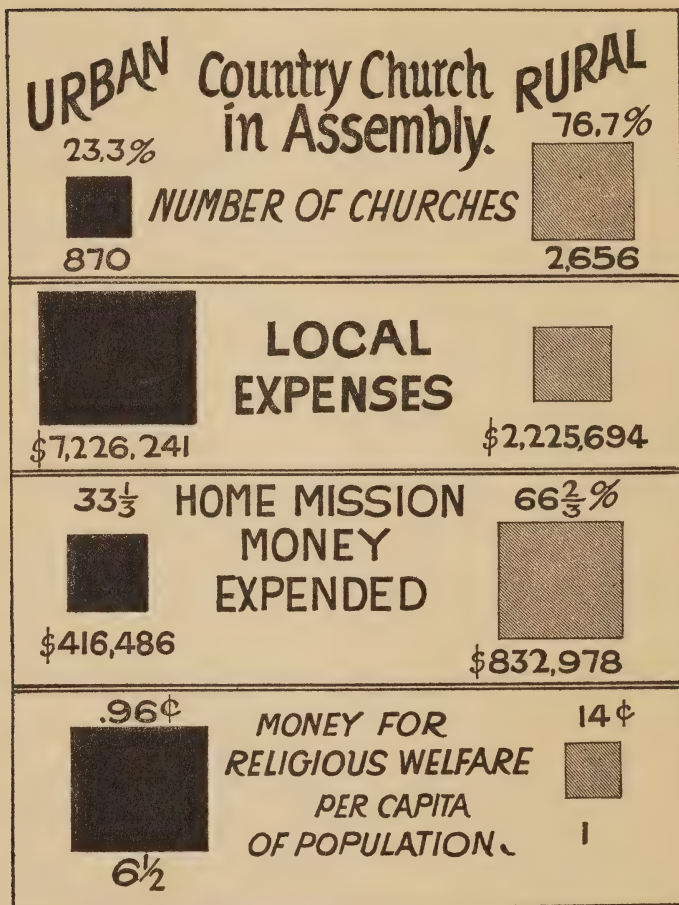
## CHRISTIANS OR CRIMINALS

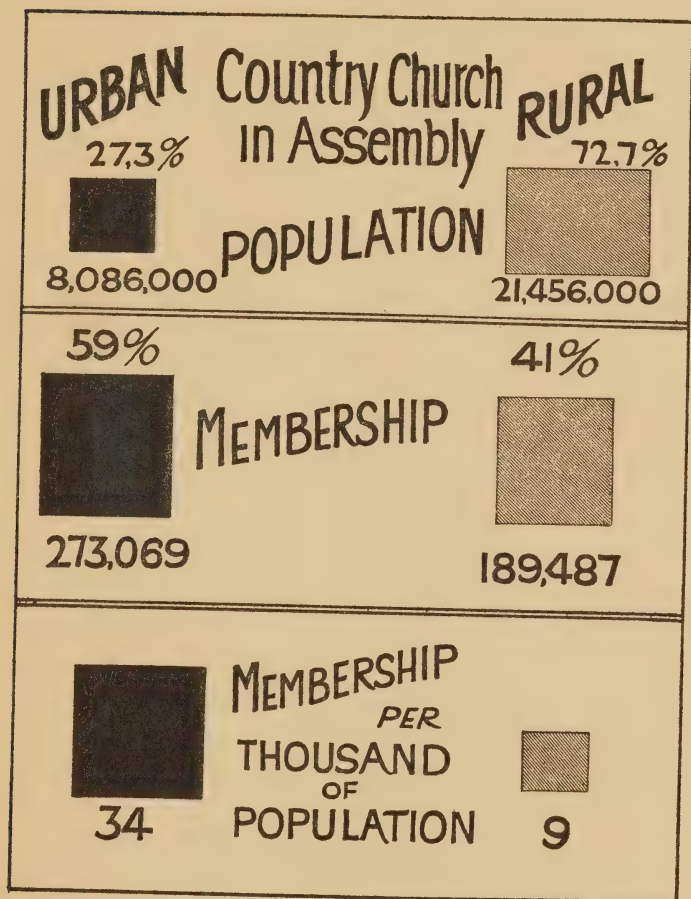


The Presbyterian Home Mission Council meets each year. It is composed of the Secretaries of the General Assembly's Executive Committee on Home Missions and of either the Chairman or Superintendent of Home Missions from each Synod, and other leaders. These are the experts on Home Mission endeavor in the Southern Presbyterian Church.

In August, 1927, in a meeting of this Council at Montreat, the relationship of the city churches to the country people was discussed. It was shown that in the 870 city churches there is no vacancy problem. All of these have resident, qualified pastors, except in the change of ministers, during which time they have acceptable supplies in the persons of professors, or other able preachers. It was discovered that about one-third of the 2,656 rural churches are vacant, many of them having only an occasional supply. It was also discovered that while only about ten millions of people live in the cities in the South, about twenty-four millions live in the rural areas of the Southern Presbyterian Church. But 59 per cent of the membership is found in the ten millions of urban people, and only 41 per cent in the twenty-four millions of the rural population. The ratio is as thirty-four to nine per thousand of the population in the cities and rural communities, including small towns. In other words, Presbyterians are nearly five times as numerous in the cities as in the country.

It was likewise discovered that the Southern Presbyterian Church, including all its gifts to Home Missions, is spending for the salvation and Christian culture of the city people six and one-half times as much, per capita, as for that of the rural people.





NOTE.—In Oklahoma, Missouri, West Virginia and District of Columbia only the proportion of population for which the Southern Presbyterian Church is responsible is counted.

## REASONABLE QUESTIONS

The question was asked, "Does the Southern Presbyterian Church believe that the soul of a child born in the city is worth six and one-half times as much as the soul of a child in the country?"

One very intelligent member of the Council justly raised the question as to who were contributing to the religious welfare of the city people. Is it not true that the city churches contribute more than eight million dollars, annually, for their own religious life, and to some extent through Home Mission gifts, for the religious welfare of the country? Is it fair to ask the city churches to sustain their own religious life and also that of the country? Let the country people be taught to provide for their own religious support.

Home Missions enables the churches to bear one another's burdens, "and so fulfill the law of Christ."<sup>1</sup> There are four kinds of Home Missions. They are not different except in the agency of support and administration. The work is one. Congregational Home Missions is carried on by the Congregations; Presbyterial by the Presbyteries; Synodical by the Synods, and General Assembly's by the General Assembly.

Home Missions is a contrivance of the church by which the strong bear the burdens of the weak. Moffatt's translation reads, "We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves. Each of us must please his neighbor, doing him good by building up his faith."<sup>2</sup> In Congregational Home Missions the strong community helps the weak community. In Presbyterial Home Missions the strong church helps the weak church. In Synodical Home Missions the strong Presbytery helps the weak Presbytery. In General Assembly's Home Missions the strong Synod helps the weak Synod.

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<sup>1</sup>Gal. 6:2.



## ARE COUNTRY PEOPLE LIBERAL GIVERS?

Why do not the country people give more money to secure religious privileges for themselves and others? There are some rural communities and country churches that are very liberal, when we consider their ability. "As to country people, it has been made plain, so that no man can mistake who reads, that they cannot support their churches. Government surveys in farm economics have put this beyond doubt, if the ever-recurring troubles and protestations of farmers did not proclaim it. It has been proven also in recent authoritative publications that those who attend small country churches are already paying more per person, and are making greater sacrifices for their churches, than are the members of the big churches in city and town."<sup>3</sup> This is not true in all cases.

The great majority of rural communities do not have a leadership sufficient to develop them in Christian stewardship. If a community is not developed in stewardship it cannot support a pastor. Without a pastor it does not develop in the grace of giving. What is the reader's solution of this problem?

Should the strong city church help provide for the religious privileges of the rural people, so that each country boy and girl may have the same religious privileges as the children of the cities?

It becomes necessary for the city churches to help the rural communities to secure and support pastors until they are developed in stewardship.

## COGENT REASONS FOR HOME MISSIONS

Many of the country churches will continue to need help:

(1) Because there is a larger proportion of children and old people, who cannot be gainfully employed, in the country than in the urban centers. Those of productive age, that is from twenty to sixty, are found in the cities in larger

<sup>2</sup>Rom. 15:1, 2.

<sup>3</sup>Rural Religion and the Country Church," by Dr. Warren H. Wilson, p. 120.

proportion than in the country. There are one-third less adults in the same population in the country than in the city.<sup>4</sup>

This makes the burden of physical sustenance heavier on the country people, and leaves less for advancement, such as education, religion, etc.

(2) The fact that there are more adults in the cities is due, partly, to the reason that children who are reared at the expense of the country parents go to the city as soon as they are grown, and become wealth producers. It is like raising a cow on a farm in Virginia and milking her in Washington. Many of these boys and girls join city churches, become men and women of wealth, and large contributors to the city churches, but forget entirely all obligations to the country community which nurtured them during the helpless and non-productive years of childhood. Is there no obligation which these men and women should feel toward the country church of the community which produced them?

(3) As soon as the father and mother die, the sons and daughters, who have been reared and educated at the expense of the country, divide the estate and carry it to the city. The farm may be sold, but it usually falls into the hands of tenants, whose religious training has been neglected. Sometimes the farm is mortgaged and the country church loses the support which it formerly received. If the farm is not sold, it is rented and the rents go to enrich the city, and the city churches.

(4) Farmers who accumulate wealth often retire and go to the town or the city, taking their taxable property with them; and thus the rural section is robbed of reaping the benefit of the wealth which it has produced, but the city becomes the recipient of what is lost to the countryside.

(5) Nineteen per cent of the wealth produced on our American farms goes to enrich the cities in the form of rents. Thus through tenancy this is lost to the rural communities. The average of tenancy is much greater in the South than in the nation as a whole.

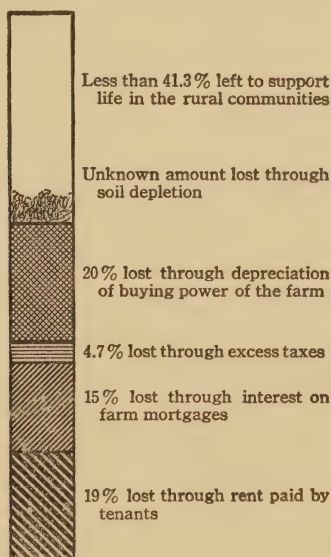
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<sup>4</sup>"Farm Populations," chap. 5.

(6) Fifteen per cent of the production of the American farms, at the present time, goes to enrich the cities in the form of interest on farm mortgages.

(7) Four and seven-tenths per cent of the wealth produced in the country goes to the city in unequal taxation. Everything the farmer has is taxable, while much wealth in the cities escapes.

(8) Twenty per cent is lost to the farmer in his unequal bargaining power in competition with the organized groups of society. On everything the farmer buys the seller sets the price. On everything he sells the buyer sets the price.



This leaves only 41.3 per cent of the wealth produced on the land to sustain the rural institutions, while 58.7 per cent of the results of the labors on the land goes, annually, to enrich the cities.<sup>5</sup>

<sup>5</sup>"Rural Life at the Crossroads," Campbell, p. 9.

## THE FARMER'S GREATEST NEED

This is not the place to discuss the economic wrongs of the farmer, nor offer remedies for his relief. There is, however, in the facts which have been given, conclusive proof that the churches in the cities must give liberally to Home Missions in order that the country people may have religious privileges.

The state and the nation have the power to tax the wealth of the cities to educate the children on the farms. "How to give an education to children living on farms comparable to that of other groups is an emerging issue that appears to be getting more public attention. It is known that farm families have large numbers of children, compared with urban families, that the people living on farms make up one-fourth of the population, and that they have only 10 per cent of the national income. The problem, then, becomes one of how to distribute the resources of the nation available for education in such a way as to assure equality of opportunity for the under-privileged children on farms. Thus far, the main progress has been made through 'equalization funds' created by states, whereby the cities and the other wealthier school districts help to pay for the education of the farm children. This idea is spreading rapidly."<sup>6</sup>

Taxes paid by the wealth of urban centers are used to help provide for the Agricultural Extension Service, good roads, rural free delivery, and other privileges for the country people. These things are fine, but they are not adequate to meet the profoundest need of the soul. You may give the farmer everything else but deny to him religion and you will yet have left him poor, indeed.

## THE CHURCH A VOLUNTEER INSTITUTION

The Church is a volunteer institution. The only way funds can be provided to make the country church what it ought to be, and the religious opportunities in the rural areas adequate,

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<sup>6</sup>"Rural America," February, 1928, p. 10.

is for the people of wealth in the urban centers to contribute voluntarily to the cause of Home Missions a sufficient amount to give every boy and girl in the country equal privileges with those in the cities. After careful calculation, we have concluded that in order to achieve this there should be contributed to the cause of Home Missions in the Southern Presbyterian Church not less than twenty-two million dollars, annually. The country boys and girls are the hope of the nation, if they are brought to Christ and trained in His service. The city churches can make no better investment than this toward the perpetuation of their own life, for many of these country children will be coming to the cities. Are they coming to the cities as Christians or criminals? It is doubtful whether there is a county or city in the nation that does not spend more for criminal prosecution than it gives for Home Missions. If we made larger donations for Home Missions it would not be necessary to spend so much money for law enforcement.

#### LIABILITY OR ASSET

While speaking in the First Presbyterian Church, Austin, Tex., I was showing by statistics that the men of wealth, the recognized statesmen, and leaders of education, also the ministers and Church officers, were born and reared in the country. At the close of the address a man, who knew this Texas city, came to me and said, "Do you know that the leading criminals—the bootleggers, the gamblers, and the denizens of the underworld in this city, came from the country?" There is no reason to doubt the truth of this statement. Criminals increase in proportion as people are neglected by the Church.

Country people cannot do things by halves. City youth grow up under the restraint of law; they are governed by the group life. Country young people grow up in an environment of liberty, and unless they are restrained by religious principles, unless their characters have been formed by



Christian teaching, and unless they have been transformed by the grace of the Gospel, this liberty becomes license. There is a movement, mostly of youth, of at least two million people annually, from the country to the cities. It will be an asset to the life of the cities if these young people come as Christians, but a liability if they come as criminals. Courts are necessary, but churches are more effective in preventing crime than courts, and cost less to maintain. There is no known agency that is more effective in producing the law-abiding citizenship than the right kind of a country church.

Experience has proved that it is almost impossible to reach young people for Christ after they have come from the country to the city; counter attractions are too great. The city church spends six hundred dollars local expenses for every member added on profession of faith, while the expenditure in the country church is three hundred dollars. What a challenge to lead boys and girls to Christ and to train them in His service during the plastic period of childhood while they are still on the farm.

In the Presbytery that has more members of the Presbyterian Church, per thousand of population, than any other in the General Assembly there are country young men and women who have never heard the name of Christ or God, except in profanity. If it is true in this Presbytery, what of the others? "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"<sup>7</sup> Give Christ to the country people. Provide for a sufficient support of qualified, resident pastors and we will have functioning country churches. Give to these "churches in the wildwood" an adequate equipment, by which a real religious program can be executed, and they will give back to the city church its leaders and supporters in the days to come.

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<sup>7</sup>Rom. 10:13-15.



## QUESTIONS

1. Of whom is the Home Mission Council of the Southern Presbyterian Church composed?
2. Where is the real pastor problem?
3. How much more numerous are Southern Presbyterians per thousand in the city, than in the rural districts?
4. How much more is the Southern Presbyterian Church spending, per capita, for religious welfare in the city than in the country?
5. Describe the four kinds of Home Missions.
6. How can more liberal giving be promoted among country people?
7. Should the city churches help to provide for religious privileges in the country?
8. Give at least eight reasons why country people should be assisted in maintaining their churches.
9. How are the Public School and Agricultural Extension Service a challenge to the Church?
10. In order for the country boys and girls to have equal religious privileges, how much should annually be contributed to Home Missions?
11. From where do many of our criminals come?
12. Which is cheaper and better—to provide religious privileges or prosecute criminals?
13. What remedy have you to offer for the increase of lawlessness?



*Chapter VIII*

HOME MISSION  
ADMINISTRATION



## Bible Reading



20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness: and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rules of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

—EXODUS 18:20-26.

## *Chapter VIII*

# HOME MISSION ADMINISTRATION



The Reverend John McKay, D.D., had been pastor of the First Presbyterian Church of Dallasville, for fifteen years. The time was approaching for the Home Mission study in the month of November. The Church Council had asked for his advice. The Council was composed of the vice-moderator of the Session, chairman of the Board of Deacons, superintendent of the Sunday school, president of the Men-of-the-Church, president of the Woman's Auxiliary, and the president of the Young People's Organization.

Mr. Samuel Gordon, president of the Men-of-the-Church, acting as spokesman, said: "As a Church Council we have been discussing the matter of putting on a campaign of Home Mission education in our groups next month. Last year our church contributed fifteen thousand dollars to the four kinds of Home Missions. We have a feeling that our people ought to know just how these funds are administered."

Dr. McKay, in addition to being pastor of the great First Church, has for several years been chairman of the Home Mission Committee of his Presbytery, is one of the most capable of the Synod's Committee; and is the kind of man who would make a good member of the "Committee of Forty Four."

In response he said: "We must let our people know that the most of the money goes to giving religious privileges to the rural people. We have 2656 rural churches, very few of which are self-supporting, and conditions in the others are such as to require some advice and sympathetic assistance, especially in securing pastors. Of course, you know that the money given to congregational Home Missions is admin-

istered by our Session. The money given to Presbytery's Home Missions is administered by the Home Mission Committee of the Presbytery. The money contributed to Synod's Home Missions is administered by the Synod's Home Mission Committee. The money given to Assembly's Home Missions is distributed through the office of the Executive Committee, at 101 Marietta Street, Atlanta. Dr. S. L. Morris is Executive Secretary; Dr. Homer McMillan is General Secretary, and Rev. E. B. Paisley is Educational Secretary.

"I have always stood for a wise and capable administration of the funds contributed. There are three main human factors in the work of the Church: men, money, and administration. The business of rightly relating men and money is the task of administration. Administration is necessary. This is the reason for Church government set forth in the Scriptures. There must be a program of procedure, wisely executed.

"I have always maintained that great care should be executed in selecting as members of Home Mission committees men who are known to have a deep interest in the cause and a sense of personal responsibility. We should get our people to understand that the Home Mission Committee is the administrative agency in each case; in Presbytery, Synod, and General Assembly. They are our representatives in carrying on the work of the Church."

Mr. R. F. Porter, chairman of the Board of Deacons, asked, "Should the Home Mission Committee have regular times of meeting?"

Dr. McKay replied, "With reference to our own Presbytery's Home Mission Committee, I hold that meetings should be held at regular intervals, and the chairman should carefully prepare a program of procedure to expedite business. Busy men do not like to feel that their time is being wasted. I have always tried to thoroughly familiarize the members of the committee with the work, and have committee and workers know each other. I take them on personal tours of the field, and if possible, make each individual feel his per-



sonal responsibility. I consult members of the committee about specific problems, and give them a definite task. Responsibility is an incentive to achievement. Our Presbytery projects a Home Mission program which challenges the best thought and service of the men of the Home Mission Committee."

Mrs. John MacDonald, president of the Woman's Auxiliary, inquired, "Dr. McKay, how do you get the facts concerning the Home Mission Committee before the Church?"

He answered: "The popular Home Mission meeting should be made an outstanding feature in the Presbytery, Synod, and General Assembly. It is the big opportunity to reach the key men of the churches. It should be extensively advertised as a matter of vital importance. Get a crowd, and do not disappoint them. It is possible to make the meeting a thrilling and deeply spiritual service. The task and the challenge of the whole Home Mission field should be presented. A presentation of the work of the Presbyteries and Synods, and their Home Mission needs and opportunities, can be used to make vivid the Home Mission task of the entire General Assembly. An appropriate Scripture passage, a message in song, and a season of prayer, should open the meeting. The chairman should present the facts in a brief, interesting way, magnifying the phases where there has been growth. The reports should briefly recount what has been done. The people want to know what their gifts have accomplished. Brief addresses should be made by men on the field who are doing effective work, including the report of the superintendent. Let those who are doing the work tell the story. Sometimes pageants, picture slides of work, programs put on by mission school pupils, etc., may be used effectively. Audiences should have a vision of what has been accomplished, and of plans for the future."

Mr. William Campbell, vice-moderator of the Session, said: "I quite agree with Dr. McKay. I attended a meeting of Presbytery where the workers in the field told in a brief, interesting way of their work, emphasizing the needs and

opportunities. Two foreign missionaries were present, who were at home on furlough. One of them asked the chairman if he would accept a donation from a foreign missionary, as he felt that this work was vital, not only for the Church at home but for the salvation of the world—he gave fifty dollars. The other missionary voluntarily sent ten dollars to the Home Mission treasurer."

Dr. McKay commented: "I like to plan the meeting so it will close on time, with a climax that will send the people home with a consuming enthusiasm to bring the neglected peoples of our own land to know Jesus Christ, that the nations of the world through them may be brought under his sway."

Mr. Joseph Moore, superintendent of the Sunday school, inquired, "Is there anything being done to get the aided churches to come to self-support?"

Dr. McKay replied, "A very vital matter in Home Mission administration is the development of churches and communities in self-support. Of course there are exceptions, such as country churches which are continually dismissing members to other congregations; but, as a rule, an aided church that is not increasing its gifts to its own expenses is not a worthy recipient of help. Money given for Home Missions is a sacred trust. It should not be appropriated except where there is need or opportunity. It has a devitalizing effect upon a church to accept aid when it is able to support its own work."

Mr. Campbell said, "I know that the Country Church Department is not administrative, but educational. I am of the opinion that this Department, supported through the Executive Committee of Christian Education and Ministerial Relief is rendering a great service to the cause of Home Missions, because it is enlisting and training capable men and women for this type of work. It is much easier for a field to become self-supporting when it has an acceptable, capable minister who has dedicated his life to Home Missions or the Country Church. A little boy said to another, 'I was born in

Philadelphia.' The country boy replied, 'That's nothing. I could have been born in Philadelphia too, if I had wanted to, but I didn't want to.' The need is for preachers to stay in the country because it is their choice. Give these Home Mission churches pastors who have dedicated their lives to these neglected and scattered people, and they will do the rest. A man who has come to stay and puts on a constructive program for a term of years will have definite goals, one of which will be self-support. I have just had a letter from my friend, Rev. O. G. Jones, D.D., superintendent of Home Missions of the Synod of Mississippi, in which he says, 'I feel that the solution of the rural church problem is in the employment of these trained workers who will LIVE with the people, and lead them in religious work. The Absent Treatment has about played havoc with our country churches.' "

Dr. McKay said, "The pastor should inculcate and practice the teaching of the Bible concerning money and its relation to the Kingdom. He should lay upon the hearts of his people the obligation to relieve the Home Mission Committee of the burden of support, in order that the money may be used in other fields white unto the harvest."

Mrs. MacDonald interrupted, "Mission study classes will give to the congregation vision, which will prove stimulating."

Dr. McKay continued, "The pastor should develop his officers in efficiency and in a sense of responsibility, not only for the local congregation but for the work of the whole Church.

"The superintendent of Home Missions can do his best work toward bringing churches to self-support by exercising greater care in selecting workers. Pastors looking for service rather than salaries are needed. Men are needed who are in the country because they want to be; men who have answered a definite call for country church and Home Mission work, and have definitely dedicated their lives to this task, as others have to that of Foreign Missions."

Mr. R. F. Porter, chairman of the Board of Deacons, asked, "Dr. McKay, do you think that the churches receiving

Home Mission aid should be asked to give to the benevolent causes?"

Dr. McKay replied, "It is only in this way that they will develop. A congregation without a missionary vision will not grow in spiritual power. My experience has proved that a spiritual, qualified, resident pastor will stimulate his congregation to give enough to the benevolent causes, above what the church without a pastor contributed, to cancel the aid given for pastor's salary by the Presbytery. Thus, every dollar contributed to Home Missions becomes immediately a gift to other causes, to say nothing of the large contributions of life and money in the future. Many of the most liberal givers and the greatest religious leaders were reared in Home Mission churches, where they were brought to Christ and trained in His service. A friend wrote recently as follows: 'Home Mission churches should give to all causes of the budget. To fail to do so leads to dry-rot and death. Yet such churches should not maintain a benevolent budget of large proportions while still dependent on Home Mission support. In order to reach self-support it might be advisable in some cases to cut the benevolent quota a bit. Then, when established on the rock of self-support, the church can begin to build up its benevolent gifts.'"

Mr. John Barbour, president of the Young People's Society, asked, "Don't you think it is a good idea for a church like ours to adopt one or more smaller churches as associate sisters, and become responsible for their support? Would it not increase interest on the part of our young people to feel that they had a definite task?"

Dr. McKay replied: "Many of the superintendents of Home Missions advise against large churches adopting as a definite task small churches as associate sisters. The experience of some has not been happy. It is not wise to encourage congregationalism. Many report that it works when the money is administered through the Home Mission Committee, which has supervision over the small churches. It is often the experience that some churches with a good foster-

mother will fare well; others will suffer. In certain cases it works, and tends to increase interest on the part of the supporting church, especially if the small church is in adjacent territory. It has proved a successful plan to have some church or individual become responsible for the salary of the superintendent of Home Missions. The Presbyterian Church (U. S. A.) has used the plan of individual support on the part of congregations for a specific work with satisfactory results. It gives a definite challenge."

Mr. Gordon, the president of the Men of the Church, inquired, "Why should we support the work of Assembly's Home Missions?"

Dr. McKay replied: "For a Presbytery to do its most effective Home Mission work it must have the harmonious co-operation and support of every congregation within its bounds. For a Synod to project and execute a praiseworthy and successful Home Mission undertaking each Presbytery must sympathetically and cordially enter into a program for carrying out the unified work of the Synod.

"What is true with reference to the Home Mission work of the Presbytery and Synod is true concerning the great church-wide task which has been committed to the General Assembly's Executive Committee of Home Missions. It is the privilege of every congregation, Presbytery, and Synod to give prayers, sympathy, and financial support, to bring the Gospel of Christ, with its transforming power, to the neglected groups and to the weaker Presbyteries and Synods, which you have entrusted to this agency through the action of your General Assembly.

"The polity of the Presbyterian Church is such that through the Assembly's Committee of Home Missions the whole force of the entire Church can be brought to bear upon any Home Mission problem within the bounds of the Church."

Mr. William Campbell said: "This has been a profitable discussion, and in our Home Mission study we ought to get every member of the Church to understand about our Home



Mission administration. At the next meeting of our Council we want to talk about the workers supported by our Home Mission gifts, and of course, we want Dr. McKay to meet with us."

### QUESTIONS

1. What do you mean by administration?
2. What agencies distribute the funds contributed for Home Missions?
3. Why is it important that these agencies function in a wise and efficient manner?
4. What suggestions have you to offer for improving the technique of this service?
5. What are the best methods of conducting a popular meeting on Home Missions?
6. How can Home Mission churches be brought to self-support?
7. Why should these churches give to all the benevolent causes?
8. Should churches and individuals undertake the support of particular Home Mission objects?
9. How does the polity of the Presbyterian Church bear upon a unified Home Mission program?



*Chapter IX*

HOME MISSION WORKERS



## *Bible Reading*



6 "Seek ye the Lord while he may be found, call ye upon him while he is near :

7 Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon.

8 "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord."

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater :

11 So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

—ISAIAH 55:6-13.

## *Chapter IX*

# HOME MISSION WORKERS



The meeting was called to order with Mr. William Campbell in the chair. Mr. John Barbour, president of the Young People's Society, opened the discussion by saying: "I am so glad we talked about the matter of administration at the last meeting of our Council, because it enabled me to put something definite before the Executive Committee of our Young People's Society when we were planning for our Home Mission study."

Mr. John Moore, the superintendent of the Sunday school, asked, "Dr. McKay, do you think that superintendents of Home Missions are worth what they cost the Church?"

Dr. McKay replied: "A man of God, called to be superintendent of Home Missions has very great opportunities. The character of his work is such that it demands the choicest qualities of mind and heart. He is expected to be evangelist, pastor-at-large, and general executive.

"Certainly the superintendent should be able to conduct evangelistic meetings when there is an urgent demand for them; but this is the field in which it is better to put ten men to work than to do ten men's work. He should plan and execute programs, collaborating with the committee on evangelism. He should secure the assistance of pastors who have evangelistic gifts, or regular evangelists of sane methods, like those appointed by our General Assembly, and reach every church in the Presbytery. The churches should be taught to adopt programs of evangelism covering the whole year, such as are set forth in Wade Smith's "Come and See" and Conant's "Every Member Evangelism," and not to depend upon sporadic efforts.

"If the Presbytery has no religious educational worker, the superintendent can, in collaboration with the Committee on

Religious Education, plan and execute programs for Daily Vacation Bible Schools, Standard Training Courses, Schools of Missions, etc., using Assembly's Training School graduates and others. A religious education campaign may follow, or precede, the evangelistic meeting with good results. My old friend, Rev. P. C. Clark, D.D., says, 'The superintendent should be able to function in all of the capacities, but his best work is securing pastors and aiding in making the work a success.' "

Mr. John Gordon, president of the Men-of-the-Church, said, "I hear a good deal these days about surveys, are they worth the time and trouble?"

Dr. McKay said: "I think having surveys made is an important part of the superintendent's work. I recently sent an inquiry to a number of my friends who are Home Mission superintendents, and it is gratifying to have their testimonials. The following are a few of them:

'We get knowledge of the actual needs, and a better understanding of communities and mission points of greatest promise, where work can be done to the best advantage.'

'Money is being wasted, and a proper survey should be made to eliminate this waste.'

'It eliminates a lot of denominational competition, which is un-Christlike.'

'The data secured can be used in informing the people, and in winning them to give more largely to the support of the work.'

'The unchurched communities are found.'

Blanks for making surveys may be secured by writing to the Committee of Religious Education, Box 1176, Richmond, Va."

Mr. R. F. Porter, the chairman of the Board of Deacons, said, "What is the work of the secretaries of Assembly's Home Missions?"

Dr. McKay answered: "What the superintendents are to the Presbyteries and Synods, the General Assembly's Secre-

taries of Home Mission are to the whole Church. There is need for judicious administration and continuous campaigns of education."

Mrs. John MacDonald, president of the Woman's Auxiliary, said, "I would like for us to discuss the opening up of new territory."

Dr. McKay answered: "Of the 100,000 rural communities in America, only 42 per cent have resident pastors of any denomination. Every man, woman, and child in every American city is within walking distance of a church with good equipment, a Sunday school in charge of trained teachers, and a resident, qualified pastor. In the rural areas there are hundreds of thousands of children who are beyond walking distance of Sunday school or a church that is open for worship. There are hundreds of thousands more who do not have a Sunday school with adequate equipment, or a trained leadership; and there are hundreds of thousands more that have no resident, qualified minister to guide their feet into paths of truth.

"In Lexington Presbytery there are 109 members of the Presbyterian Church in every one thousand of the population in the rural districts and 185 members per thousand of the population in the cities. The average for the Assembly is 9 members of the Southern Presbyterian Church per thousand in the rural areas, and 34 per thousand in the urban. Yet, in Lexington Presbytery, where there is found a larger per cent of Presbyterian members than anywhere else in the Assembly, communities have been discovered which have never had a Sunday school, and where none of the people were active members of any church. If this is true in Lexington Presbytery, where the Church has been functioning for almost two hundred years, and where for fifty years there has been in operation an aggressive policy of Home Missions, with the slogan, 'A resident pastor for every field,' what must be the condition in the newer Synods that have been compelled by the force of circumstances to try to overtake the needs of the rapidly growing urban areas? There

are many fields white unto the harvest, but with no laborers to cast in the sickle.

"The following are some of the fine suggestions that have been made by the superintendents with reference to opening up new territory:

- (1) Study maps—geodetic, agricultural, geological, etc.
- (2) Discover location of schools.
- (3) Visit the country and make judicious inquiries.
- (4) Talk with teachers, merchants, county officials, and the people themselves.
- (5) Visit the courts and get acquainted with the rural people of all sections.
- (6) Make a map of the Presbytery, showing the locations of fields served and churches. This will reveal the communities not being reached.
- (7) Make a study of the populations.
- (8) Learn what other denominations are doing.
- (9) Encourage the churches to establish outpost missions.
- (10) Give the workers the vision of the "Larger Parish" idea, and inculcate a sense of responsibility for the neglected people in the whole country.

Opening up new territory, after all, is dependent upon having the right kind of Home Mission workers."

John Gordon, president of the Men-of-the-Church, asked, "What can be done to secure the right kind of Home Mission workers?"

Dr. McKay answered: "The Country Church Department is rendering a valuable service in enlisting and training young men and women who are dedicating their lives to Country Church and Home Mission work. It is fine to see these splendid young people answering the call."

John Barbour, president of the Young People's Society, said, "Youth is willing to respond to the challenge of facts. If given the facts with reference to the needs and opportunities for service among our rural populations, there will be an ever-increasing number of volunteers."

Dr. McKay said: "But it isn't fair to ask these volunteers to make all the sacrifice. It is the unanimous opinion of the



superintendents that our home missionaries should have a vacation to do as they please. In addition to the vacation, they should have an occasional furlough for the definite purpose of taking a course of study. They often have few books and meagre opportunities for cultural contacts. They do not get the chance to study to keep their vision broad and themselves abreast of the best methods of doing things. It is easy to get into a rut, and to resign oneself to a humdrum existence. The Church can make no better investment than to bear the expenses of the home missionaries while enabling them to whet their tools. A short course in a Bible conference or theological seminary will do wonders in creating ideals and stimulating efficiency."

Mr. R. F. Porter, the chairman of the Board of Deacons, enquired, "What do you think about the salaries our home missionaries are getting?"

Dr. McKay answered, "The salaries of our Home Mission workers should be sufficient to meet their actual needs, and should be increased upon the basis of length of service and development in efficiency.

"We know that those who preach the Gospel to the poor must practice the simple life. It is necessary for the Christian worker to project his standard of living somewhat upon the basis of those among whom he lives and with whom he must identify his life. All those who volunteer for rural work must sacrifice some of the creature comforts of the city. When Christianity ceases to be sacrificial it is doomed. The Kingdom grows in proportion as men deny themselves, take up their cross daily, and follow the Master.

"But members of our large churches should have the same spirit as those who go forth as their representatives. These need the fellowship in service which should be provided by the prayers and gifts of the whole Church."

John Barbour said, "One of the great handicaps of my brother, who is a country minister, is his lack of equipment."

Dr. McKay answered: "There is need for better manses, church buildings, and equipment. Much money is wasted that

supports missionaries, because of niggardly policies for equipment. Of course, the workers should have salaries regularly paid, sufficient to meet living expenses; but they also need tools with which to do their work. The whole Church should keep in close fellowship with its home missionaries, and cultivate an understanding of their problems. They do not need officious oversight so much as they do friendly co-operation. Good men who have dedicated their lives to the task need backing, but plenty of liberty to work out their own programs in their own way. They are just as much interested in the success of their fields as the superintendents or anyone else, and often just as intelligent in solving the problems. When the Church realizes that its home missionaries and country church workers are volunteers, just as the foreign missionaries, they will be as much honored."

Mrs. MacDonald asked, "How can we get the Church to honor our home missionaries as it has done those who have gone out to the foreign field?"

Mr. William Campbell said: "The most challenging task in the world today is to win America for Christ. No nation can be won simply by Christianizing its cities. If America is to be Christian in fact, and not just in name, the rural populations must be saved and trained in the principles of Christian living. To extend the sway of Christ over the hearts and homes of the country people of America is a royal adventure. It is an adventure more sacred than that of seeking the Holy Grail. In such an adventure are engaged the men and women who have dedicated their lives to the Home Mission and Country Church task. Rivers can never be pure that flow from muddy fountains. Making pure the springs of a nation's life is a great business. In such a business are engaged the Christian workers among the rural populations."

Mr. R. F. Porter, chairman of the Board of Deacons, commented: "The world has reported that home missionaries are time-servers, holding their jobs because there is nothing better in sight, anxiously waiting till something bigger turns up. The impression is abroad that foreign missionaries are volun-

teers for their work, but home missionaries have been conscripted."

Mr. Campbell continued: "Many young men and young women are volunteers for Country Church and Home Mission work. With respect to them the world needs to know that it believes a *lie*. Rev. Harry Hamilton, who dedicated his life to the Home Mission work in the great state of Texas, when called to what the world considers "larger fields," said, 'God called me to be a home missionary.' He follows in the train of his venerated father, whose life was given to Home Missions and the country church in Virginia. There are many others who have dedicated their lives just as definitely to the task. They are the heroes of faith. Many of the choicest young men and young women now in our theological seminaries and the Training School are choosing this field of endeavor. One young pastor, who has gone to a rather difficult country field, said to me, 'I would not exchange with the pastor of a large city church. I am dealing with the raw material, he is dealing with the finished product.' Another one of these volunteers profoundly stirred his Synod when he told that body that he had gone to his chosen work in a neglected county not as a stepping-stone to a city pulpit, nor to abide for a short time until something which the world calls 'a bigger opportunity' was offered, but he had gone to dedicate his life to the neglected and scattered people.

"In the Russo-Japanese War, the Japanese soldiers who stormed Port Arthur were mowed down like grass, but line upon line, bravely borne on by a frenzied love of country, took the place of those who had fallen until finally, charging over the bodies of their dead comrades, the stronghold was captured. The taking of Port Arthur was one of the most heroic deeds of history. When the victors returned home, they were given a royal reception. As they marched through the streets they shouted, 'Banzai! Banzai! Clear the way! Clear the way! We be the men from Port Arthur!'

"Our home missionaries and country church workers need to get a just estimate of their task. They need to get rid of an 'inferiority complex,' to lift up their heads in the spirit of the Port Arthur victors, and let the world know who they are.

"A young man was reared in a home of affluence. He was a leader in his college, not only in the activities but in scholarship. He gave his life to the gospel ministry. During his seminary career, he heard the call and accepted the challenge to the country church. After some years of faithful service in a rather remote community, he met one of his old college classmates, who greeted him thus: 'James, you are a mystery to me. In our college days we had picked you out for a United States Senator, or a great captain of industry. We were disappointed when you decided for the ministry, but we were consoled when we pictured you as a metropolitan preacher. But you have buried your life, you are only a country parson. I cannot understand how you can make such a sacrifice.'

"Looking into the face of his boyhood friend, he replied: 'But, John there never was but one sacrifice, and He made that.'

"The life that counts is linked with God,  
And turns not from the cross.  
It walks with joy where Jesus trod.  
This is the life that counts.'"

Dr. McKay said: "I believe these brave men and women do not need our pity, but they do crave the fellowship of our support. It is not just, it is not fair, that they must spend their lives in poverty and physical discomfort. It is not good business to require them to work with poor tools and without equipment. Those who are blessed with this world's goods are not treating themselves fairly when they deny their souls the privileges and rewards which come from fellowship in the support of these self-effacing workers. Missions is not just the business of missionaries, it is the business of the

whole Church. We all have the privilege, with prayer and purse, to be co-operators in the task."

### QUESTIONS

1. What are the duties and opportunities of a Home Mission superintendent?
2. Tell how to make a religious survey.
3. Name some of the benefits of such a survey.
4. What suggestions have you to offer for opening up new Home Mission territory?
5. What agency has the Assembly for enlistment and training of Country Church and Home Mission workers?
6. Should Home Mission workers have, in addition to a vacation, a furlough for the definite purpose of taking a course of study?
7. Is it fair to ask home missionaries to work in poverty and with poor equipment?
8. What can be done to give a place of honor to our Home Mission workers?
9. Why should all the members of churches feel a sense of responsibility for the promotion of the Home Mission work?





*Chapter X*

# SATELLITE COMMUNITIES



## Bible Reading



11 ¶ For thus saith the Lord God; Behold, I, *even* I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick.

—EZEK. 34:11-16.

## *Chapter X*

# SATELLITE COMMUNITIES



While there has been an annual movement of about two million people from the country to the city during the last five years, there has been a movement from the city to the country of about one million per year. These people are, mostly, moving out to country homes within forty or fifty miles of the big cities.

There are springing up satellite communities around the urban centers. A satellite community is one which is dependent upon the big city and yet has an esprit de corps quite its own. Good roads, inexpensive automobiles and public buses make the transportation to the city cheap and rapid. Rural electrification, parcel post, rural free delivery, telephones, radios, and other modern improvements give to these communities the conveniences of the city, and at the same time they enjoy the benefits and blessings of the country.

There are at least two classes which contribute to the rapid development of these communities outside the city limits.

### THE PROBLEM OF THE BIG FAMILY SOLVED

Children in the city are an expensive luxury as well as an engrossing problem. A child on the farm can be reared cheaper than in the city. It ceases to be a liability and becomes an asset at a much earlier age in the country, where there are the simple chores of the farm, than in the city, where the tasks the children can find to do require long hours of monotonous drudgery. The ever-changing aspects of a child's employments in the open air on the farm develop, while the tiresomely uniform character of industrial pursuits dwarfs both mind and body.

Industrial workers with families of children are moving to areas beyond the city limits, where they can, at small investment, own their own homes, with plots of land about them, which furnish employment to the children, and on which the head of the house can engage himself on holidays and in the afternoons, after the day's work in the city.

### THE LURE TO THE COUNTRY-MINDED

There are country-minded people in the city, who are there by force of circumstances, not because it is their choice. We, as a nation, are the children of the pioneers who spent their lives in the open spaces. A love for the freedom of country life is in our blood. The breath of spring sets us thinking of growing, living things, out where life has its varied interests and engaging charms. All of us have lived on the farm ourselves, or in the person of our ancestors.

"An animated lump of clay  
Am I, with Thought upon the throne,  
Charged with a voice whose richest tone  
Tells of a life of yesterday  
With its delights and treasured charm,  
When I was living on the farm."<sup>1</sup>

The country-minded like to go out where they can dig in the earth and catch the fragrance of the turned-up soil, and plant seeds, and enjoy the thrill of mastery over nature in the production of vegetables, fruits, and flowers.

### ELECTRICITY IN THE COUNTRY

Electricity makes the citizen of the satellite community independent. He can have his water system from his own well, and pressure tank also with septic sewer disposal, cheaper than the same conveniences are enjoyed by his city brother. Electric lights, frigidaire, electric washer, and other mechanical conveniences, give him the comforts of the city without its disadvantages.

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<sup>1</sup>Walker, "My Father's Farm," pp. 112, 113.

## THE CHALLENGE OF NEW CONDITIONS

The satellite communities vary greatly in character, from the high-class, residential suburban section, like Myer's Park, near Charlotte, N. C., and Peachtree Road, near Atlanta, to trucking and berry-raising and poultry-producing communities that are almost agricultural in their pursuits and attitudes. If one wishes to get some conception of the number of people living in the country and working in the cities, let him drive out from the town early some morning and count the multitudes who, by public or private conveyance, are moving toward the industrial center. Let him again, at evening, count the same multitudes as they come back to their homes in the country after the day's work is over. Cotton mills and other industries are more and more employing country folks who live on their farms. The cotton mill village presents one of the most difficult problems with which the Church has to deal. These people can be reached much more effectively while in the country. Thus reached in the country if they afterwards move to the village, they will furnish an effective Christian leadership among their comrades and compeers. The residents of many of these communities, beyond where the town ends, are producers rather than consumers. Most of them own from one to fifty acres, on which they keep one or more cows, some hogs, a flock of chickens, and, sometimes, rabbits, pigeons, etc. The garden and orchard, not only produce vegetables and fruits enough for the family, but frequently a surplus to sell to the city markets. In many cases the little farm produces enough over the domestic consumption to pay the grocery bills. The people who live in these communities are sometimes called "chicken-raisers."

These satellite communities, with their own stores, moving-picture house, public school and church, become homogeneous.

Here is a great opportunity for the Church. Many of these communities have been overlooked and are neglected areas. Because a few people come into the city churches, it has been imagined that their spiritual needs are being met.

## PLANTING NEW CHURCHES

It is a mistake to plant churches within the city limits, where the social and religious grouping has become fixed, and where the new church becomes a competitor with the old established congregations. The satellite communities are in the making and are still plastic. Some one has said, "Our fathers made the city, we are to make the suburbs." Social and religious life tends to centralize more in these communities than in those within the city limits. The pastor in such a community is "fishing on a rising tide." Here is a missionary opportunity that will test the sincerity of the city church and the Home Mission agencies. Perhaps some one will say, "Why, I studied Home Mission conditions in our church ten years ago, why should I study them now?" Foolish one, do you not realize that the times are changing so rapidly that if you are to keep abreast of the age you must learn the facts in order to be able to rightly evaluate present-day movements? Do you not realize that your program must be changed yearly to be in keeping with the marvelous changes which are taking place in this country?

Roger Babson makes a prediction which should aid the Church in wisely planning the location of its missions. Mr. Babson looks for a revolution in real estate conditions for large cities. While, for a decade or more, people have been crowding to the cities, he now sees a reverse movement to the country about to set in, promising "the greatest shifting in population since the institution of the railroad. Within the next ten or more years the building of suburban homes should rival the growth of the automobile, good roads, the movies, the phonograph or radio!"

It is by very reason of these phenomenal inventions that Mr. Babson predicts a correspondingly phenomenal suburban movement. With more than ten million motor cars now in use in the United States we have an average of one car to every ten persons. Good roads, extending nearly everywhere, are opening up millions of acres hitherto inaccessible. These



facilities come opportunely as a relief to the congestion of population in the large cities, now becoming more and more intolerable because of high rents and the tendencies to crowding in the slums. "Wage earners," says Mr. Babson, "during the last period of prosperity spent their money for motor cars; in the next period of prosperity they will buy country homes."<sup>2</sup>

### LAND OWNERSHIP

An ideal country community is one in which every man owns his farm, big enough to engage his own time and that of his family, but not large enough to require hired or tenant labor. Home ownership is necessary to good citizenship. Most tenants move often. A teacher was trying to impress the lesson of cleanliness; she wanted to talk about house-cleaning. She said to her school, "What is it we do every spring when the house gets dirty?" A little girl held up her hand. The teacher said, "Mary, you may tell us." The answer was, "We move!" Tenants, therefore, do not have an abiding interest in farm organizations, community welfare, schools or churches.

They are usually poor, and are forced to make quick returns. Naturally they become "soil robbers." The homeowner, on the other hand, has an incentive to become everything that will contribute to a better community, and it is to his personal advantage to improve his home and enrich his land.

It is now easier to acquire land than it has been for a long time. Farming, in recent years, has not made the same returns as other pursuits. The automobile, and other expensive things the farmers have felt they have to possess, leave many of them in hopeless debt. So, there is probably more farm land for sale today than there has been at any time for the last three decades. Tractors, as a rule, are more impoverish-

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<sup>2</sup>Nolen, "New Towns for Old," p. 113.

ing than tenants. They cost too much and wear out too soon. Tenants do rear children; tractors have none.

### THE FEDERAL LAND BANK

If one can raise half enough to pay for a farm, he can secure the balance of the money from the Federal Land Bank, at 5 per cent, with thirty-three years in which to pay it, if he so desires. By paying 6 per cent on his loan for thirty-three years it is liquidated, as the 1 per cent goes to liquidate the principal.

Land ownership should be encouraged. Tenants brought to Christ and trained in Christian living usually have a desire to own their own homes. Make a good Christian out of a tenant farmer and he will probably become a landowner.

One of the encouraging features about the satellite communities is that they are composed of a home-owning population. Here is a chance for permanency in the development of the Church and the building of the Kingdom of God. The ideal rural community is a little democracy of its own, with its stores, bank, school and church, supported by a loyal, intelligent, moral, and spiritual constituency.

### LOCATING MISSIONS

Home Mission Committees, with a map of the cities and surrounding country before them, should locate Sunday schools and mission churches at strategic points, not within areas served by existing churches. They should be as near the public school as possible, and not in some out-of-the-way place just because some one offers to give a free lot. Here is a challenge for statesmanlike vision and judgment on the part of religious leaders, and an offer of investment to those whom the Lord has blessed in this world's goods that will yield large returns. Some of our harassed and struggling city churches, over-shadowed by big, established, competitive organizations, might profitably move to satellite communities with good results.

Franklin Square Presbyterian Church, in the city of Baltimore, had an able ministry, but it was too poor and too small to compete with the big churches with which it was surrounded. A few years ago it was moved to Towson, Md., just out of Baltimore, where it has become THE church of the community, and has the promise of an enlarging service and satisfactory development.

Successful work is being done in the satellite communities around Richmond, Va.; Atlanta, Ga.; Wilmington, N. C., and San Antonio, Texas, fostered by the Home Mission agencies of the Presbytery in which these cities are located. The programs are being projected under the able leadership of the Superintendents of Home Missions: Dr. L. W. Curtis, Dr. Wm. Huck, Rev. R. C. Clontz, and Dr. L. E. Selfridge. Surveys are being made in the rural areas which surround the cities, and Sunday schools and mission churches are being fostered, with capable workers in charge.

In some sections, as for instance, in certain portions of Texas, large ranches are being broken up into small farms. The rural populations of these areas are growing very rapidly, and constitute both an opportunity and a challenge to the Church. In what is known as the Rio Grande Valley and Winter Garden section of Texas, in the Presbytery of Western Texas, we find this to be the fact. Dr. L. E. Selfridge and his committee are executing a fruitful campaign of Home Mission endeavor. The church membership in this Presbytery has increased 31.4 per cent in four years; and there has been an increase in gifts to benevolences in three years, that is from 1923 to 1926, of 83.7 per cent.

Neither the satellite nor the newly-developed farm communities can be adequately served by a non-resident ministry; they require a great deal of pastoral work. The minister must, indeed, be a shepherd of the flock, recognizing no denominational lines, but serving all the people alike.

The Home Mission agencies have great opportunities, if the Church will but provide funds that all of these fields may be furnished with qualified, resident workers. It is true that

these communities need all that the social gospel has to offer—adequate social opportunities, and community activities, are necessary for the best results. But even more than the social gospel there is needed the saving Gospel of the Cross. The Gospel of Christ has the right order—first make the heart right, and after the heart is right the individual will be right. And when there are enough saved individuals in the community, practicing Christian principles, we have a saved social order. “Christianity seeks to regenerate the heart and thus transform character and ultimately the community. Whoever has experienced this spiritual transformation of change of heart—whoever has been vitally renewed in motive and aspiration by the power of Christ is counted a citizen of the Heavenly Kingdom, a genuine product of saving grace, even though his outward circumstances have not yet felt the full effect of that change.

“When the rural church is true to her commission she will aim always and only at one result, spiritual regeneration. But this result will affect all the rest of human life. There is no part of life so material, so secular or so superficial but is modified and influenced by the regenerating power of the Gospel of Jesus Christ.

“The right kind of a church for the rural life is one which, however simple in its worship, however small in its membership, is manifestly filled with the spirit of Christ, which is always the spirit of service, sacrifice and love.”<sup>3</sup>

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<sup>3</sup>“The Missionary Review of the World,” pp. 507, 508.

## QUESTIONS

1. Define a satellite community.
2. What two classes of people are moving from the cities to the country, and why?
3. Describe the effects of rural electrification upon country living.
4. Describe different types of satellite communities.

5. What constitute the opportunities of the Church in this new development?
6. Why is home ownership desirable?
7. Tell what you know about the Federal Land Bank.
8. Where should new missions be located?
9. Give some examples of successful work in satellite communities.
10. Why is a resident pastor necessary in such a community?
11. Describe the right kind of a rural church.





*Chapter XI*

COMITY



## *Bible Reading*



11 "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one."

—JOHN 17:11-22.

## *Chapter XI*

# COMITY



Comity among the denominations does not mean organic union. The fact that there are Christian bodies of different names does not destroy the unity of the Church. The unity of a community is not disintegrated because there are people of different family names living in it. The unity of spirit in a community would not be increased by all the people taking the same name. Certainly it would not if all undertook to live together in the same house. "Comity" means good-will, kindness. As it is used with reference to the churches, it means that the denominations must become allies in a common task of making all America Christian in fact as well as in name. The Comity Council, which met in Cleveland in January, adopted a Five-Year Program of Survey and Adjustment in the Field of International Comity on Home Missions; which was presented by Dr. W. R. King, the new Secretary of the Council of Home Missions, 105 E. 22nd St., New York City. Detailed information can be secured by writing to him.

While the central organization can do a great deal, comity cannot be superinduced by a national body. It must come about through the co-operation of local leaders. Cleveland has an Interdenominational Board of Religious Extension. The plan is to provide religious privileges for all of the country districts lying around this city.

The twin difficulties of Protestantism in the rural areas are under-churching, on the one hand, and over-churching on the other. It is the business of comity to deal with these situations. It is the duty of the Church to give religious privileges to all the people of every community. The question naturally arises, when is a community over-churched? Some will say, "When a village has three or four organizations, each having

a church building." When is a church not a church? A church building is not a church. Even an organization may not be a church.

A church is a band of believers functioning for Jesus Christ, giving religious opportunities to the people of the community in which it is located, and having a vision of the world task. Churches with closed doors, without a religious program, are not churches. A community may have a dozen such and not be over-churched.

The Comity Council suggests that rural areas should have a church with a resident pastor and an adequate program for every one thousand of the population.

No rural community is adequately churched unless it has (1) a qualified, resident pastor, identifying his life with that of his people; (2) a church with an adequate program of worship, preaching, instruction, evangelism, and social service; (3) an effective plan for reaching and developing the youth of the community in religious knowledge and practice; (4) a program providing that the religious needs of every class be adequately met.

Some village communities are over-churched, while adjacent country areas are neglected. The country community can be evangelized by liberating men and money from the over-churched centers.

### COMMUNITY CHURCHES

There is a widespread feeling that non-denominational community churches constitute the solution of the problem. This plan does have the advantage of giving a resident pastor to minister to all the people. In most cases the experiment has been a disappointment. The following are some of the difficulties: (1) It lacks the cohesion of a common faith. (2) There is no control over the teachings; and there is a tendency to sink to the level of the lowest faith. Suppose there are some who deny the deity of Christ, the inspiration of the Scriptures, and other things dear to Christians. Some

common ground must be found. All believe in making a good community. Thus it becomes a social-service group with only a social gospel, which is good as far as it goes, but is not adequate. (3) The community church usually lacks a missionary vision. Miss Elizabeth R. Hooker, in "United Churches," has made an exhaustive study of the community church. She says: "Contributions were sent by more churches to philanthropic causes than to missions. With a few notable exceptions, the undenominational churches had no well-considered program of benevolences; and apparently, taking them as a whole, they knew very little about the great missionary enterprises of the world. Contributions were made to causes for which sympathy had been aroused by accidental contacts."<sup>1</sup> (4) It has no fostering body to sustain it in times of divisions or in times of need. (5) It is difficult to get the right kind of pastor. Most ministers who are in harmony with their fellow preachers would prefer to work with their own denominations. (6) When such a church loses its pastor, there is difficulty in securing another, and frequently the question arises, "From what denomination should he come?" etc.

### FEDERATED CHURCHES

A federated church is a community church in which all continue to hold membership in their own denomination, and contribute to the benevolences through it, and give to the local causes through the federated church. This is a good plan in some industrial villages where there is no hope of permanency. As Bishop John M. Moore says, "Where there is no pride of ancestry, nor hope of posterity."

### RECIPROCAL EXCHANGE

By this plan one denomination gives up a community where it is weak, in exchange with another denomination which vacates a neighboring community. This is a good plan if it would work.

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<sup>1</sup>"United Churches," p. 72.

## DENOMINATIONAL CO-OPERATION

This is a very good kind of comity. Each denomination maintains its own Sunday school and other organizations, but the churches arrange, in co-operation, the preaching program so as to avoid conflicts. The whole community attends worship in each church. There is co-operation in evangelistic services, Daily Vacation Bible Schools, Standard Teacher Training Schools, social service programs, etc. There are also, sometimes, co-operative arrangements for pastoral visiting, funerals, etc. This is a good plan because it works when the ministers co-operate.

## THE DENOMINATIONAL COMMUNITY CHURCH

A denomination provides a resident, qualified minister, who puts on a religious program to meet the needs of the whole community. This is the plan of the denominational community church. The purpose is to bring Christ to all alike, to secure co-operation of all the members of the community, but not to require members of other denominations to join the organization in order to become co-operative in its programs. This is the plan which is advocated by Arthur Wentworth Hewitt, author of "Steeple Among the Hills." Mr. Hewitt is a Methodist minister who has been for twenty years pastor of a country church in Plainfield, Vt. He has refused many opportunities to become the pastor of large city churches. Out of his own experience he answers the question, "Have you any pet way of solving the question of several churches in the place where one is needed? What is your experience?"

He says:

"The strongest will prevail, and this is as it should be. If among several weak churches one can be dominant with vitality, the ideal thing is that it should absorb the support once given to the others, while those other organizations die from the earth. Any federation which preserves them serves only to emphasize, advertise, and increase the temperamental differences of the members, and to drive them into clannish-



ness. In the ordinary over-churched community I never had any respect for federation at all, until a tour of some sections like Center County, Pa., made me think that in extreme cases it might possibly be temporarily advisable. Still it is only a makeshift. It is better to go to the root at once and frankly. Let one of the strongest preachers in that denomination which is the strongest in any given community take the field and prepare to stay. The problem will gradually solve itself without a word of proselyting.

"The fact that the church which survives will still be denominational is an objection too foolish to answer. Better a recognized denomination manned by a preacher too large-minded to emphasize denominational differences than several denominations bound in one bundle where the differences are emphasized at every turn. If you give up all denominations and start new, you have simply started a new denomination out of incoherent elements.

"In my own community I never encouraged talk of federation. . . . All these different elements now worship in our church, open their homes for prayer meetings, and seem to feel like our own original members regarding their church home."<sup>2</sup>

The Comity Council which met in Cleveland was composed of about four hundred religious leaders, representing twenty-eight denominations. This body, by almost unanimous vote, approved of the denominational community church as opposed to the non-denominational variety.

Where there is a local Federation Council, communities can be designated to the various denominations, so that each one will adequately care for its designated areas while the other denominations agree to keep out. This plan has worked successfully in California, Ohio, and some other states.

#### CONSOLIDATION

There is need of consolidation, especially with some of the denominations. Many little churches have been organized by

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<sup>2</sup>"Steeple Among the Hills," pp. 190, 191.

ambitious evangelists, sometimes where the growth of the village did not fulfill its promise, and sometimes by individuals disgruntled with their own denominations. Many of these churches ought never to have existed. The work of consolidation, however, needs to proceed cautiously, with much patience and tact.

It is a much simpler problem to enlarge areas of trade and school than those of the church. If people do not want to come to a designated center for worship, the only alternate is to go to them.

Almost every rural church should organize and maintain outpost missions. Farm communities should have no reason to feel that they are neglected because the people are poor.

The men of the church, in co-operation with other groups, can carry on Sunday schools and prayer meetings in school-houses, chapels, and even private homes, until the people are sufficiently developed to want to come to the central church.

### A PRESBYTERIAN TASK

The Presbyterian Church has a special mission of cultivating good-will and friendship among all the denominations. This Church teaches and practices the doctrine that the unity of the Church is not destroyed because there are Christians with different names.

The Presbyterian Church should aspire to love other denominations better than other denominations love each other. If it does this, it is in a position to discourage the attitude of distrust, and foster unity of spirit. It can promote Union Ministers' Associations, in town and county, and cultivate co-operation in providing religious privileges for the neglected rural areas.

The Presbyterian Church has open pulpits, open communion tables, accepts members from other churches and dismisses members to other denominations. This is done with the same courtesy and freedom as with churches of its own faith and order.

If the Presbyterian Church has no distinctive service among the denominations it is without excuse of existence. It insists upon a certified ministry. Every good thing is counterfeited, the better a thing the more apt it is to be counterfeited. There are counterfeit ministers of the type described in the much criticized book of Sinclair Lewis. This is a time when the Church needs to maintain its vigilance in ordaining men, or receiving them, from other denominations, unless they are both certified and qualified. A minister should have a vital religious experience, be conscious of a divine call to preach the gospel, and have an adequate education. The age demands a ministry which has a positive and vital faith in the great facts and teachings of the Christian religion.

There is a growing tendency to minimize denominationalism. While at Austin, Texas, in November, 1927, an invitation was given to the writer to deliver some lectures to the class in Sociology of the State University. A young woman said, "I have been thinking of social service in the city, but after learning of the need and opportunity in the country, I feel that I want to go there." Her denomination was asked, and she replied, "Why, I am a Methodist at home, but to us young people getting an education, denomination does not mean anything." This is the attitude of tens of thousands of young Americans.

After all, the great denominations are divided only by forms and ceremonies. We are agreed upon the vital truths, but are divided upon the externals. Christ never compromised with error, hypocrisy, or sin, but he made little of the clothes of religion. See John 17:18-23 for his prayer on the night before his death.

The Presbyterian Church, when rightly understood, has a strong appeal to the youth of this new day. Just at the present, it has a strategic opportunity. Youth wants a Church with a positive Christian message, that deals with the vital things of religion and pays little attention to sidelines. The modern youth do not take much stock in the magic of form-

ulas; they do not believe in the *opus operatum* efficiency of religious ceremonies. They do believe in the dynamic power of Christianity to transform character and redeem society. The modern mind demands that religion shall be sane, sincere, dynamic, practical, and spiritual. It wants a ministry which believes something and preaches what it believes. It may be an age of doubt, but the age will not listen to a man of doubt who professes to be the spokesman of God. Country young people of today want a religious message from a man who knows, who knows he knows, and knows why he knows.

This is the day for a new and remarkably fruitful evangelism on the part of a Church which can provide a qualified ministry. The great Home Mission agencies of the Presbyteries, the Synods, and the General Assembly, have the challenge of the most thrilling adventure of the centuries, and they should pass it on to every member in pulpit and in pew.

To save the country youth of today is to save the nation, to save the world for Christ, that his Kingdom may come.

### QUESTIONS

1. What do you mean by Comity?
2. What are the twin difficulties of Protestantism and how can these difficulties be overcome?
3. When is a rural community adequately churched?
4. What are the objections to non-denominational community churches?
5. What do you mean by a federated Church?
6. What do you mean by reciprocal exchange of churches?
7. Describe denominational co-operation in rural communities.
8. What are the advantages of a denominational community church in a rural section?
9. What are the difficulties in the way of consolidating churches?
10. What is the special task of the Presbyterian Church in promoting Comity?
11. Why is it necessary to insist upon a certified, qualified ministry?
12. What is your estimate of the opportunity of the Presbyterian Church among educated country young people of today?

*Chapter XII*

A SUMMARY AND A  
CHALLENGE



## *Bible Reading*



37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

—MATT. 10:37-42.



## *Chapter XII*

# A SUMMARY AND A CHALLENGE



In the preceding chapters we have studied the task. We have stood upon the hill-top with the Master, and have tried to see the procession of country people of the South through his eyes. There has passed before us a mighty multitude, and there has come a call to enter into the possession of the promised land of this people, in spite of the difficulties that lie in the way. We have not made a study of the functioning country churches, but have rather laid emphasis upon the people of the rural areas who do not have adequate religious privileges. There are some successful country churches. These furnish examples of what may be accomplished in the thousands of communities in which there is no resident pastor.

The real need is for leaders in the country, to develop a leadership among the country people themselves. The age calls for business men, farmers, teachers, doctors, nurses, and preachers to live in the country for the sake of furnishing a constructive, Christian leadership. The safety of the nation, the perpetuation of its beneficent institutions, the redemption of society, and the salvation of the multitudes of country people depend upon having a sufficient number of the right kind of country churches. The determinative factor in making the right kind of a country church is a divinely called, Spirit-filled, qualified, resident pastor.

## A TRUE STORY

At the 1927 meeting of the General Assembly, Mrs. J. Ernest Thacker, the wife of the well-known Assembly's evangelist of the Presbyterian Church, U. S., told me the story of her father as a country preacher. At my request she

put it into writing. It is given here to illustrate the possibilities of a life consecrated to God and dedicated to the cause of the country people. Members of the Woman's Auxiliary, who have heard Mrs. Thacker speak, will be especially interested in this story:

"I love the country church. I am a child of the country church. My dear old father was a country preacher for sixty-seven years. He lived to be ninety. He organized twenty churches in and around Cleveland County in the foot-hills of the Blue Ridge mountains of North Carolina. I was the last of a large family—the child of old age. My father was sixty-four years old when I was born,—my mother was fifty. From the time that I was three years old and could sit on the buggy seat by my father and hold to the iron rail at the side, I was sent with him every Saturday and Sunday to his various church appointments. I guess this was the easiest way to dispose of me! At any rate, at that early age, I became part of the missionary outfit: the old horse that was always so fat he could hardly waddle,—the rickety phaeton-top buggy, my white-haired, white-bearded father—and me. We used to drive sometimes five, ten, fifteen, twenty miles,—over muddy, rocky roads fording mountain streams,—but we always managed to get there.

"During the services, I used to sit on the little step at the side of the box-pulpit and listen to the fiery eloquence of my father's sermons. The dear old ladies in their somber, black split-sunbonnets who sat on that side of the church,—thus relegated according to the laws of sex,—would hand to me, from the voluminous folds of their calico skirts, little red apples and ginger cookies. How good they tasted!

Father always had four churches, preaching once a month in each every Saturday and Sunday. For him to organize a church in those days meant to go out into the woods, preach in the open air, often under brush arbors,—more often, under nothing at all. He was pastor of one of these churches for sixty-five years. He organized it, following a revival

that started at a funeral in a little family burying-ground. He was then a young man, of course.

They built a log house first,—and “wore that out,” then they built a frame church-house and “wore that out,” and then they built a great red brick building which still stands. The surroundings are primitive, even today. The church crowns a hill, almost a mountain, around which gushes over rocks and boulders a great mountain stream. From this isolated country church my brothers went forth, among them A. C. Dixon who carried the gospel message around the world. Five children reached maturity. That each one of these five held a place in “Who’s Who in America” may seem but an accident, as it were. But to me,—the “baby” of that family,—as I look back now, I know that we absorbed, drank in, during the years of babyhood and childhood, from the great spiritual forces that dominated our parents, whatever gifts and powers we have been able to express through life.

“The most sacred memories of my life have always clustered around that little country church. It was just a building—four square. No equipment, no machinery, no programs,—only my consecrated, Spirit-filled father with his Bible,—and eager, hungry human souls.

“During the summer months he held revivals. There was nothing of the sensational but—God was there! HE filled the little country church with His Power and souls were born into the Kingdom. Oh how they used to kneel at the altar on the bare plank floor and pray for forgiveness and salvation. God touched them and lifted them up with shining faces to sing His Glory!

“I visited this country church last year on their Memorial Day. I talked to them on the Resurrection. There were more than 1,500 people. They filled the church and stood outside all around by the open windows. It was a beautiful day in May. The birds were singing in the new feathery green leafage of the trees, the air was sweet with the perfumes of spring. I stood in my father’s church; I read

from his old Bible. His eyes looked down at me from a life-size portrait that hangs in the rear of the pulpit. Out through the open door I could see his grave in the churchyard, with our mother beside him; the graves of his officers are on each side of them,—and in front of him sleep all of his congregation.

“The country churches! God bless them wherever they are! And God bless all those fortunate enough to be their children. Priceless heritage!”

### THE HEART OF THE MESSAGE

In chapter seven of this book we reach the heart of its message. An adequate ministry for the country people is necessary, and where the country churches are unable to provide this ministry for themselves it becomes the task of the whole Church. A church cannot function without a pastor. If it cannot support a pastor, some agency must assist in securing one. The children on our southern farms have as good a right to religious privileges as those of the cities. If these privileges are to be afforded, it is necessary that there be greatly increased gifts to the cause of Home Missions. It has been calculated that to meet the need adequately there should be given to this cause \$22,000,000, annually.

There should also be wise administration, as pointed out in chapter eight. The whole Church needs to have a more just appreciation of the splendid men and women who are dedicating their lives to the building of the Kingdom of God in the countryside. Their task is important because they are dealing with the people who have the power of becoming. In addition to the many isolated areas there are great opportunities, in this day, in the many rapidly developing communities that fringe the boundaries of our large cities.

Methods of comity are being considered by all the great denominations. There must be some solution to the prob-

lems of over-churching and under-churching. In this new task of comity, the Presbyterian Church, on account of its friendly attitude toward all other denominations, is especially fitted to assume a large share of the responsibility

### EDUCATED COUNTRY YOUTH DEMANDS AN EDUCATED MINISTRY

The fact that country young people are getting an education and are, therefore, requiring a qualified, certified ministry, opens before the Southern Presbyterian Church unprecedented opportunity to co-operate with the other agencies which are working for rural betterment. The following conversation will illustrate what a country pastor, with a vision, can accomplish:

"You have a right to be proud of your school. It is one of the best rural high schools I have ever visited. I must admit that I was surprised when I met your staff of well-trained and qualified teachers," said a visitor from a nearby state.

"We should have the best—our boys and girls are as fine as can be found in our land," answered the resident pastor. "With their knowledge of, and love of nature, their natural independence, their ideas of thrift, and their appreciation of worthwhile things, these boys and girls have wonderful potentialities."

"You must know the young people pretty well. I noticed the number at Sunday school and church yesterday. They are a fine-looking bunch. It is good to see them so interested in the work, and in the things of the kingdom."

"Yes, their interest in all lines of church activities makes me very happy. Since I have been here my chief difficulty has not been with the young people, but with the older ones. I have had to go much slower than I had planned in putting in some newer methods. Even though the majority of our older people are becoming accustomed to time-saving and labor-saving devices in their homes, and are interested



in the newer methods in the schools, somehow they do not as readily accept changes in the organization and administration of our Sunday school."

"You will find that true everywhere. I think it is a challenge to you ministers."

"It is to me. I want my people to have the best in everything. They are too fine for anything less than the best. All that I need is patience, and I am learning that from them."

"They are, indeed, fortunate in having a leader such as you. You have their viewpoint. And they have confidence in you. Yours is a great privilege and opportunity," said the visitor.

The teacher majors in education but he cannot get away from sanitation, economics, and religion. The home demonstration agent majors in economics but he cannot get away from religion, education and sanitation. The doctor majors in healing but he cannot get away from education, religion, and economics. The Christian minister majors in religion but religion relates itself to every interest of human life. It should be the great unifying force that binds together the fragments that compose society. There can be no proper social order without the constructive dynamic of religion. A madman, in his folly, shattered a wonderful Italian vase. Each fragment was a separate, beautiful segment. The master artificer brought all the pieces together into a vase more marvelous than the original. Sin has shattered the vase of human life. Not only are the parts broken and scattered, but are often discordant with one another. Christ is the Restorer of lost Eden, he is the Master Artificer. The minister of religion is commissioned, through the power of the Gospel, to do the work of Christ. "As thou hast sent me into the world, even so have I also sent them into the world." Nowhere can mortal man do the work of Christ better than among the fine young people of the country. There are so many communities in the South which do not have adequate religious privileges, nor a qualified, resident



ministry. The following story will illustrate how the need may be met:

### THE FULL TIME PARSON

"Nestled down in a forest of pine trees in a beautiful neck of the woods was a little country church. For several years this church building had been neglected. There were no wagons, nor buggies, nor cars to be seen around it on the Sabbath. The condition was due to the lack of a resident minister. The spiritual life of the community was at a low ebb, for there was no leader in it. The young people, particularly, had drifted away from church and had focused their attention upon a life of social gayeties, rather than upon something of a more serious nature. There were two young people, Mary Simpson and John Carter, who were leaders of this younger set. While they were morally good young people, still they lacked purpose in life; a lack that was common among their companions. Their time was taken up at community affairs, in dancing, cardplaying, and other amusements of a light vein. There seemed to be nothing solid, nothing definite, nothing substantial in the lives of these young people.

"One day a group of the 'old-timers,' who had sensed the situation in their community and who felt some responsibility for the condition, came together to discuss plans for the betterment of life in general, in their particular section. They were discussing various forms of entertainment for their young people which would be of a wholesome nature. As they talked, no one noticed an old man sitting back in one corner, practically excluded from the group and taking no part in the conversation. He was listening, and—thinking. When the group had exchanged ideas all around and seemed to have reached no conclusion, the old man arose and obtained silence by rapping on the floor with his cane.

"No one of you is right," he said, "what we need in this community is a full time parson."

That was like a bolt out of the blue. Why had they forgotten the little church? Why hadn't that been their first thought when thinking of the betterment of their community? All of their previous discussion was forgotten and they talked of getting a full time, resident, qualified minister. A committee was appointed from among them to seek information as to obtaining a pastor.

"Several months later, on the first Sunday of a new month, the scene around the little church was an entirely different one. Early that morning one could see horses tied under the trees with the wagons a short distance away. Several cars were parked under the trees also. The people of the community had turned out, young and old, to welcome the new pastor and his wife. They had been most fortunate in their selection. Now, they had a minister whom they felt they could call their own, because he was to live among them, and because he understood them, had common interests with them, and loved them for themselves. He and his wife soon won their way into the hearts of every member of the community. People who had never been to church before came regularly now. The minister and his wife mapped out such an interesting program, that everyone from the youngest to the oldest was enthusiastic.

"John and Mary did not escape this enthusiasm. In fact they became leaders in the church just as they had been leaders in their social circle. John and Mary used to have long, serious talks with their pastor and his wife—the pastor pointing out to John the need of the country and the wonderful opportunity for service there. One night on their way home, after such a visit John told Mary that he had decided to give his life to the work in the country."

#### THE LOYAL RESPONSE

The Country Church Director has found a response on the part of many of the choicest young men and women among the students of the theological seminaries and the

Training School of the Southern Presbyterian Church. He has discovered that young men and young women like to be challenged with a difficult task. He finds, that, when acquainted with the facts, they look upon the work among the scattered people as a thrilling adventure.

Educated Christian youth are recognizing the need of an adequate religious leadership among the country people, whose life conditions have been so changed by the new educational program, the Agricultural Extension Work, improved methods of transportation, and the numerous other contributory factors in the revolution of modern country life.

Some months ago, in the Assembly's Training School for Lay Workers, the Country Church Director asked the students to discuss a volunteer declaration as follows: "Believing it is God's will concerning my life, and in loyalty to Jesus Christ, I hereby volunteer for country church or Home Mission work; and if it be the leading of God's providence, it is my desire to remain in it for the rest of my life." He said to the class of about fifty young women, "I do not wish you to sign any kind of a declaration, but we have been studying together, for over two weeks, present day conditions of country life and the country church. If you can write a better declaration than this I want you to do it, but I want you to write me a paper and tell honestly how you feel about it." The reactions were very different, but all showed an interest and many revealed a desire to enter upon this form of service. One young woman wrote, "As I have been challenged by these facts concerning the country church I have been profoundly moved, and I am hoping that God will open the way for me to give my life to this form of service; but at the present I am not able to say what I can do."

Not long afterwards, while engaged in teaching in a theological seminary, the Country Church Director was approached by one of the choice men of his class who requested an interview. He asked him to come to his room; this young

man had not taken his seat before he said, "I have decided to give my life to the country church; the young woman whom I expect to marry wants to give her's." It was quickly learned that she was the young woman who had written the answer quoted above. They have gone to a country church, which for years has not been able to keep a pastor because the young men who had come preferred the city, and stayed but a short time. This church is located in one of the most beautiful and fertile sections of America, five miles from a church of any other denomination. They have gone to the field to give their lives, they have taken the work not as a spring-board into a city pulpit; not to abide for a little time until there opens up what the world calls "a bigger opportunity," but have dedicated their lives to the building of the Kingdom here among God's scattered people. The request came for the Country Church Director to come and help outline the program for this field. Already the church shows signs of growth, and a real religious activity is in process. There is a new day for this country church, as there is for many others where there is a dedication of life on the part of capable, qualified, religious leaders.

#### THE DIVINE METHOD

There is no way to provide religious privileges for the neglected multitudes other than that which has been suggested to us in the method of Jesus. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." There must be a definitely called ministry in answer to the prayers of the people. Parents should be willing to dedicate their children in answer to these prayers. Many of the parents, in this new day, are so obsessed with worldly ambition that they are not willing for their children to enter Christian service unless they can occupy conspicuous positions. The following story will illustrate.

## HE CONVINCED HIS MOTHER

"Mrs. Leighton Preston strummed the table with nervous, beringed fingers. The lines about her mouth were hard, and she regarded her son, Leighton Preston, Jr., disapprovingly, almost sneeringly.

" 'Such an ambition! Quite worthy of your famous father, and the ideals he held for you, is it not?' she sarcastically remarked. 'To say nothing of your mother's hopes. It was bad enough when you decided to enter the ministry—goodness knows it's criminal to waste your talents in the pulpit—but this idea is preposterous, worthy of a moron. Never mention the subject to me again! The idea of you, a Preston, taking a country pastorate and associating with those crude, slow, ignorant people. Why, it's absurd!'

"Her son regarded her with clear eyes. 'Mother, you pride yourself on your ability to think things through and make fair, impartial, unbiased decisions. That is the quality you have cultivated most in me, because Father desired it above everything else. Somehow, Mother, if he were here tonight, I believe he would agree with what I am going to say.'

"A far away look came into Mrs. Preston's eyes as her son continued. 'The country has its shiftless, degraded constituency, but it is not just to the country people to think of them in terms of their worst. Mother, it is in the country that are born and reared the leaders of the race. Statistics show that men of wealth, captains of industry, statesmen, educational and religious leaders have been mostly country reared. Our political leaders were, for the most part, country boys. Most men of wealth were once country boys. Why, Mother,' and the face of the young man took on a glowing look, 'as a country preacher I can help determine the future policies of our nation—I can help in the distribution of wealth and social justice. I can help produce the future leaders of the educational and religious world. Why the country people, because of those very char-



acteristics which differentiate them from the city people are the more potential. Their individuality, deliberateness, conservatism, thriftiness, versatility, etc., need only to be capitalized. Oh, Mother, you must look at this fairly, can't you see that it is the greatest opportunity a fellow ever had, the field that yields the biggest harvest? And Mother,' he slipped his arms about her shoulders and turned her face towards a portrait on the mantel, 'Father was a country boy, and the best is none too good for him'."

#### YOUTH LOVES TO SUFFER

And yet young people do not consider it a sacrifice, but a privilege, to do the difficult thing. Youth loves a hard task. He wants something to try his mettle. He exults in the thing that can't be done. We find in this new crusade for the dedication of life, directed to service in the country where it is so much needed, a modern substitute for war.

The challenge, however, is not to young men and young women alone but to the whole Church and to every member in it. It is not fair to call our youth to a task that is rendered impossible because of insufficient or half-hearted support. There is then a double need. First, there is the need of prayer that we may have definitely called and Spirit-filled laborers who will dedicate themselves to God and the country; and second, there is the call to the members of the whole Church to uphold these workers through loyal support of the Home Mission agencies which send them forth to the fields. It is thus that all can participate in the fellowship of this holy adventure.



QUESTIONS

1. Give a summary of the first five chapters of "Christ and the Country People."
2. What is the determinative factor in the successful country church?
3. What is the heart of the message of this book?
4. Give a summary of chapters eight to eleven.
5. What new challenge comes from improved rural schools?
6. What is the Christian worker's "major?"
7. Are we getting a new order of Country Church and Home Mission workers, if so, why?
8. What is the method of Jesus for meeting the spiritual needs of the country multitudes?
9. How can parents help answer the prayer of the Church for laborers?
10. What part must youth play in meeting the challenge?
11. What constitutes the new challenge to the Church as a whole?



# BIBLIOGRAPHY

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